VOL. III. APRIL, 1888. No. 4.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

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EASTER MORNING.

Throw now the casement open! let the light
  Steal gently in and whisper day is near.
Low in the west still broods mysterious night
  And lingering stars in the dark depths appear.
Earth thrills expectant with each passing breeze,
  Each waving leaf sighs softly for a voice
To sing God's praise, and waking in the trees
  The happy birds in life and light rejoice.

At early dawn rose Jesus from the tomb,
  With earthquake shock the stone was rolled away!
Heaven's unveiled splendor lit the fading gloom,
  And drowsy guards fled trembling in dismay.
Thou lover of mankind, again return
  To comfort those who hopeless mourn the dead!
When evening skies are darkened may we turn,
  And wait in hope till morning skies are red.

Welcome sweet Easter morn! Thy bells shall ring,
  And tuneful choirs the joyful message bear
To heavy hearts that cease their sorrowing,
  Borne upward on the wings of faith and prayer.
See, on earth's graves, the grass again is green,
  And lilies are upspringing from the sod!
Trust then the Power that guards a life unseen,
  And leave thy loved ones in the care of God.

CHARLOTTE C. ELIOT.

THY KINGDOM COME.

A SERMON, BY JAMES FREEMAN CLARKE, D. D.

"Thy kingdom come. Thy will be done on earth as it is done in heaven."—Matt. VI: 10.

This is the central petition of the Lord's Prayer, and the most important of all. It is full of hope for the human race. It teaches no doctrine of inability or depravity; but leads us to believe in and expect a time when good will conquer evil, when peace will take the place of war, when sin and sorrow will find a God of pardon and comfort, and the earth be full of the knowledge of the Lord as the waters cover the sea.

There are days in our lives, even now, when we enter for a moment into this state, and see God's kingdom come to us. There are moments in which we feel happy in the sense of a divine presence within us and around us; in which the love of God seems to dwell in our hearts; in which we are at peace with ourselves and others; in which the mystery of all this unintelligible world is lightened. In such moments we do not wish to pray, but only to offer to God the silent thanksgiving of joy. When the father and mother have been gone on a journey, and return, their children run to their arms, not to ask for anything, or to say any word of thanks, but rather to enjoy the happy sense of being again together. So when we feel the presence of God, we do not need to pray to him, or to thank him; it is enough that we are *with* him.

What *is* "God's kingdom," which we pray may come? "The kingdom of God," says the Apostle, "is not meat nor drink, but righteousness, peace and joy in the Holy Spirit." It is the reign of goodness on earth; of truth and love; of honesty, generosity, purity, temperance, patience.

This one central petition in the Master's prayer would, if we kept to its meaning and spirit, correct false aims, false prayers, and keep us always in close union with him.

Many people suppose that the kingdom of God is only in the other world.

They hope to go to heaven hereafter, but do not expect heaven to come here. This world they think is only evil, and always must be so. It is the devil's world, and not God's world. Thus their highest hope is to *go* to heaven; they never expect heaven to come to them.

But Jesus, in his prayer, went up to a far higher realm of thought than this. Heaven was wherever God's will is done; and his great wish and purpose, the great aim of his life, was that God's will should be done here in this world. He saw the cruelties and wickedness of this world; the sins of men; the crimes, calamities, disasters which surround us. Yet he cherished the unfaltering hope that this world might and must become heaven; that good might and must overcome evil; that crime, vice, sin are transient, and only good is permanent. This hope for man he has embodied in our daily prayer. He has taught us to pray for this arrival of all-conquering goodness. He has taught the world to say every day that God's will can be done here as perfectly as in the highest realm of spiritual bliss; that there are no angels or archangels anywhere in the universe who are more pure and holy than men may become in this world.

It is wonderful, this great faith which Jesus had for the world! It is plain, too, that we have not yet reached it. The majority of his church still look forward only to a heaven beyond this life, and not to any heaven here. They say the words of the prayer, but they do not believe that which the words imply. They are not working for this end, but for another. They are striving earnestly and zealously to save souls from a future hell into a future heaven; but they have little hope that heaven will ever be established in this world, that God's kingdom will ever come here.

Suppose the Christian Church should really believe what it says in its daily prayer; believe that the kingdom of God can come here; is meant to come here; and that God's will can be done on earth as it is done in heaven! Suppose this should be the chief aim and effort of the Church—to put an end to war, to cruelty, to all wrong-doing; to make men honest, generous, pure, truthful, loving! If the Church should devote its main energy, as Jesus did, to seek the lost and to save them from their present evils; to bind the wounds of the broken-hearted here; to give sight to the blind, feet to the lame, comfort to the sorrowful, help to the poor; to lead those who have gone astray, back into the right paths; to make all men feel that God is in our midst to-day; that his infinite love is around us now; that Christ is with us here in this earthly life; that his heart is longing to save the world from its present sins;—if the Church believed this, would not the kingdom of God come and his will be done? With the whole power of the Church put forth in this direction, how soon might we not see these divine results!

The religious world believes in a kingdom of heaven, in a reign of God; but hereafter, not here. There are others who do care for this world—who do desire to become good men and women here. I think that while the great body of people are seeking for a future heaven, there are many who believe in moral growth, spiritual education, ethics, and culture, and are seeking a present salvation. They seek to be saved from ignorance now into knowledge; from vice and evil here into temperance and virtue; from moral depravity into moral purity; from worldliness into spiritual life.

So far, so well. The only difficulty about this purpose is that it tends toward an exclusively individual goodness. Self-culture is a noble aim, but it also has its danger. Its danger lies in the direction of isolation. He who devotes himself mainly to self-education, to culture, to the development of his own tastes, character, powers, runs the risk of forgetting others. He believes in each man doing his own duty, thinking his own thoughts, seeking truth independently, and learning self-dependence. While some seek to save men from a future hell by bringing them into their church, converting them, teaching them a sound creed, persuading them to partake of the sacraments; others, devoted to self-culture and personal improve-

ment, do very little of missionary work. Their aim is an individual one. It is self-education, personal morality. But, as I said, this tends to loneliness, isolation, individualism. It takes us away from human sympathies, from hope for the race into hope for ourselves. We do not pray that God's kingdom may come to all mankind, and his will be done on the whole earth, but that his kingdom may come to ourselves, and that we may do his will as we ought to do it.

We need a universal church, a kingdom of heaven. It is not enough to work alone for our private salvation, for our personal delivery from hell into heaven; it is not enough to seek personal good or personal culture alone. We need union with God and the race; to float in the current of universal life. The doctrine of self-culture is too cold and unloving to satisfy the soul, and is apt to leave out dependence.

Even philanthropy, great and noble as it is, needs the inspiration of religion. It needs religious faith and hope to enable it to meet the disappointments and to overcome the difficulties which are sure to come. One becomes discouraged when not upheld by a great current of religious sympathy. If we have that, then, as Dryden says, "We swim with the tide, and the stream makes us buoyant." This is the great advantage of a church, that it joins together in sympathy and mutual help those who are endeavoring to do something for their fellow men.

The four words which include all this, and make a good creed, are these: "*From God, for man.*" "From God," as an inspiration and perpetual support, who gives power to us in our weakness and light in our darkness; who animates and uplifts the soul by his ever-present spirit. And "for man," doing as Jesus did, helping where we can, be it more or less; giving two mites when he can do no more; making the world around us a little better and happier by our influence. "From God, for man,"—this is creed enough for any church, aim enough for any life. This is pure and undefiled religion before God the Father. This is the love which brings peace to the soul, makes this world happy, and prepares the way for something better beyond.

In seeking to make God's kingdom come in this world, Jesus was introducing no new idea to his countrymen. The Jewish Scriptures have little to say about the future life, but a great deal to say of the reign of goodness and peace which is to come here. The "Kingdom of Heaven" meant to them, as to Jesus, the reign of God in this world. They expected, however, that it would be, not only a religious kingdom, but a political kingdom, also, and give them again their national independence. Their Messiah was to be a political leader. This idea Jesus opposed, and declared that it would involve the destruction of their nation. He failed in convincing them, and their nation was destroyed.

Therefore, when we say: "Thy kingdom come, Thy will be done on earth as it is in heaven," we express our faith that the God of love and power is in this world now and is coming nearer to it evermore; that good is to conquer evil, right to put down wrong, truth to rise supreme over all falsehood and sin. We express our hope that this coming of God's kingdom may be helped by our efforts and our prayers. We realize that this is the chief end of every Christian life—that we are disciples of Christ, first of all to help God's kingdom to come, not to save our own soul, not to cultivate our minds, not to build churches, sacraments or creeds. All these are good, but not the first or chief good. If we make these the first and chief end, there is danger of shallowness, or selfishness, or formality. But let it be our object to help on the reign of righteousness, the peace of God, and the gospel of love; then all other things will come in their place.

In order to utter this prayer in spirit and truth, we must cherish and increase our faith in God as being in this world and near to all our hearts; our faith that he is interested in every effort we make to give truth, justice, and love the victory over evil. We must consider ourselves his soldiers, to fight on the good side in every cause, resisting our

cowardice, indolence, and fear of the world. If our aim in life is to be on the side of all goodness and truth, because it is the side of God, and will prevail at last, then we can say sincerely, "Thy kingdom come, and thy will be done on earth as it is in heaven."

Then we shall do works of love to men without becoming empty of inward life; then we shall have piety without forms or ceremonies; then we shall be able to cultivate everything noble within us, and not grow selfish or cold towards others; then will be realized the promise of the Master: "Seek first the kingdom of God and his righteousness, and all things needful else shall be added to you."

THE VALUE AND COST OF OUR RELIGION.

I want to call attention to a somewhat unfamiliar and novel phase of a very common subject—the subject of the value and cost of our religious institutions. I wish, if possible, to subject this matter to the ordinary tests and methods which prevail among business men, and which are used by them in their judgment of any of the interests and concerns of life.

We are apt to form narrow and hurtful opinions respecting the true nature of the virtue of economy. We are apt to forget that no true economy can ever defeat the main purpose of civilization, which, in brief, is to *enlarge* the individual and social *life*. The radical difference between the civilized and uncivilized man is that the latter is more restricted in the means and instruments for expressing his complex nature. Those lines which say that "man wants but little here below, nor wants that little long," do not embody an enlightened sentiment. As the consequence of his rapidly developing life, man wants more and more in this world. More of the waste places of the human soul—sentiments, imagination, love of art, religion—are being brought under cultivation, and the complex education which was once a luxury has come to be a necessity to the average man. That we (average Americans) save too little, and spend too much, is beyond all question; but the fault is that we take great credit to ourselves for retrenching where we ought to be liberal, and saving where we ought to spend.

There is no economy in simply *saving* money; economy begins when we spend with such wisdom and discretion and unselfishness that the returns shall be of the noblest and best character. No miser is economical; he is simply like the umbrella which the old woman boasted had not been wet in twenty-five years! Our trouble is that we retrench in books, magazines, papers, music, lectures, art exhibitions, charitable enterprises, and other instruments of the higher education, in order that there may be no retrenchment at the table or in the wardrobe. And yet the most *practical* business man, so-called—who thinks it is short-sighted policy for the farmer to give up his newspaper and his agricultural journal, and who could not deprive his boy of his school-books, or his girl of her music or drawing—this man will, upon the plea of economy, withdraw from all religious institutions and organized means of religious and moral culture, his measure of support and patronage. He will join in the common cry that churches are the expensive luxuries of the rich; that they are built and maintained too finely, and that their very ostentatious magnificence repels poor people and people of moderate means from the enjoyment of their exclusive privileges. This, I say, is a common charge, and if it can be proven to be a truthful one, will bring dishonor and shame upon the Church of Jesus Christ! To admit that in every community may be found churches, professing to hold the Christian faith, which are, practically, nothing but elegant religious club-houses, maintained for the benefit of rich and fashionable people, is only saying that the selfishness that pervades all human interests and institutions has invaded that sacred precinct, where its presence is such a glaring contrast to the dominant professions of humility and charity; but to say that the predominant character of churches and religious institutions is of this kind, is a hurtful slander, which a few remarkable figures will speedily dispel.

Let us take the state of Massachusetts, for example, where, for its size and the number of its inhabitants, more money is expended for church purposes, perhaps, than in any other part of this country. In Suffolk county, of which Boston is the larger part, the church property is valued at $11,259,000, which is about 25 mills on the dollar of the total valuation of the property in that county. The average value of railroad property in Massachusetts is $64,000 per mile, and over these railroads run sleeping-cars which not infrequently cost $20,000 apiece, or more. How many of the ordinary country churches could be built for the price of a mile of railroad, or a Pullman palace-car? And then we must remember that the church property is the accumulation of 250 years of gifts and endowments, and also that in many cases, in Boston especially, the *land* is the most valuable part of the church property. For illustration, the Old South Church, which sold for about $500,000, was comparatively worthless; the money was in the site on which it stood. These churches represent an amount of wealth which but slightly exceeds the wages annually paid for the manufacture of cigars and liquors. Now, if we take the whole country, we shall find that the entire support of its churches, if done by an equal tax, would not exceed one half-dollar a year for each person; so that every man who pays $100 a year for religious purposes is paying for the religious education of, say, 250 people. Now, look at the cost in detail; the cost as it falls upon individuals.

In the New England Church of Boston, when the pastor was the eloquent W. H. Murray, one of the most popular preachers in the country, 1,500 sittings were sold at an average of $10 a sitting. Taking two months for vacation, that would leave $1 a month—less than 25 cents per week. If a man pays $25 for an ordinary pew which holds five persons, he pays about an average of five cents apiece for each sitting for each Sunday service. The average sitting in one of the largest and most expensive churches in the city of Brooklyn has been estimated to cost about $13.84 a year, or about 14 cents for each Sunday service!

Now, compare these figures with other forms of intellectual and moral education, and note the contrast. If I go to a lecture, I pay for my seat from 25 cents up to $1. It is so with concerts; and yet the people who flock to lectures and concerts cannot afford to go to church. They must retrench somewhere, and they retrench in pew rents, and take their children away from the Sunday-school, because they don't want to look mean!

And then we must bear in mind that it is a comparatively few public-spirited and generous men who mainly bear the pecuniary burden of the religious education of the people of this country. Others of equal generosity and devotedness render more than an equivalent by work in the Sunday-schools and the various charitable institutions. I think that people who are not acquainted with the subject would be profoundly amazed to know of the small number of persons who support our religious institutions. In the Catholic church the support is divided among the members with marked equality—if anything, the poor members are taxed or tax themselves out of proportion to their means of support; but in the Protestant churches the number of pecuniary supporters is surprisingly few. While the Rev. Mr. Murray was preaching in Boston every Sunday morning to an average congregation of, say, 2,000 people—filling his church to its utmost capacity—the ordinary income of the church was not sufficient for its support. In a popular church, for which, of course, no rent was paid and from which no taxes were collected, the liberal members were compelled to balance the books by an extra subscription at the end of the year. And I have been told, on what seemed to be good authority, that the great Tabernacle in Brooklyn, which is crowded at every service, has been burdened, and for aught I know is still, with a mortgage of $100,000 which but represents the accumulated deficiencies of a series of years. And I am acquainted with several men, in my own city of St. Louis, who pay $1,200 a year each, for the support of religious institutions!

Now, in all candor, admitting the value of churches as instruments of moral and religious education, are the men who complain of the fashionable exclusiveness, the irreligious selfishness, of the ordinary churches, sufficiently alive to the debt of gratitude which every community owes to the few large-natured men who maintain its churches? Here are great common schools of moral, spiritual, and esthetic culture, which are practically free in every community; for in every church with which I am acquainted, the most liberal accommodations are always cheerfully—aye, eagerly—provided for those who cannot pay, and we have seen by statistics what a comparatively small outlay will secure to a man a position of dignified independence for himself and his family in any church he may select. Many a man who resents the presence of the contribution-box as a personal affront, and who boasts that his religion never cost him a single cent, mourns over the absence of that spirit of equality among us which is so conspicuous in the Catholic churches,—forgetting all the time that many a poor servant girl he sees kneeling in the aisle is paying from her scanty wages a sum sufficient to secure pew accommodations in some of the most prominent Protestant churches in any city of the land.

I am trying to speak in a *business* spirit, and, so far as I may, to business men, and to show that in the world's standard of measurement and test—mere dollars and cents—our religious institutions cost less than any other organized forms of education; cost less than any other form of social privilege with which we can make a comparison.

Of course we all know that no mere material expenditure can ever represent the real value of the religious institutions we enjoy. We know that our city water-works cost so much money, but that money is not the measure of value of the inexpressible blessing of clean, sweet, wholesome water at the doors and in the houses of rich and poor alike. Not uncounted wealth can even suggest the value of that skillful system of drainage which carries ghastly fever away from our homesteads, and makes our cities healthy. And yet few men, perhaps, think of these immeasurable blessings. Their very commonness prevents them from being the subjects of conscious thanksgiving. But, if a man should go to the Orient and see the scanty water carried on the backs of men, and frightful disease slaying its thousands in undrained cities, then he would realize the greatness of the blessings of which he was largely insensible at home!

Through what forgotten toils and troubles and triumphs have we reached the railroad, the telegraph, the newspaper, the post-office, the commerce which brings the wealth of the world to our feet—all the complex forms of civilization which have taken from life much of its earlier toil! What unremembered heroism and wisdom, running through buried ages, have been expended upon the wondrous fabric of our civil and political rights—our rights of speech, of press, of jury trial, of political self-ownership! And yet we enjoy the fruits of this gigantic labor and sacrifice in the past, with little thought of what it cost the noble dead.

And so men are largely insensible to that underlying force of moral conviction which is to civilization what the granite is to the earth—nay, what the atmosphere is to the earth. Society could not exist without it. It is the ever-freshening oxygen which purifies the poisonous carbon of its selfishness and self-destructiveness. Society would be impossible without honesty, integrity, confidence, and mutual trust. The frame of things would disjoint. And the *root* of these precious qualtities of soul is in *religion*, in the broadest and best sense of the term. Not *supernaturalism*, with its restricted meaning, but a broad, human religion, whose interpretations give meaning and significance to life—a religion which teaches men that there is a Power of Righteousness outside the selfishness of human nature; which teaches individual souls that amidst all the jangles and puzzles of existence this Almighty Righteousness will work with human virtue, and make the

ultimate triumph of Good inevitable. This religion, which, when bound in narrow dogma, becomes a curse, is, when rightly and justly used, the conservative and binding force of human society. And the Church of the living God, with all its imperfections and limitations, with all the faults of the humanity which forms it, is a permanent, a perennial, a vital organism, whose great purpose is to strengthen and vivify the moral forces of society. Its function is unique. Newspapers, magazines, books, lecture-platforms—all grand instrumentalities of life—have their noble place and work; but the Church stands as the unfailing and inexhaustible fountain of moral impulse and stimulus. Her work is to reinforce the motives of human conduct, to elevate human purpose, and to give back to human life the charity, the devotion, the purity of ideals, which the fierce heats of passion and selfishness cause to evaporate.

That, judged by ideal perfection, the Church does all this work imperfectly, foolishly, selfishly as yet, is but saying that it is a *human* Church. But it *stands* for the creation and re-creation of these better elements of society; and even the men of character and purity who are disposed to deny its claims and question its utility, are themselves but fruits of the fostering care and nurture of the Church they believe they have outgrown.

What, then, is the value of that Church which stands for organic benevolence and the growth of every social virtue? I will leave my readers to answer the question for themselves.

JOHN SNYDER.

PENITENCE.

"I will arise and go to my Father."

A wasted substance, a broken life,
O God divine!
Sad trace of years when care was rife;
A portion mine.
May I not look for rest beyond this strife,
As child of thine?

I sicken of the husks that scattered low
Before my feet
Give food to swine which cannot know
What longings beat
Within the heart that fain would go,
A peace to greet.

Am I forever exiled from the light
That from thy face
Beams full on thy obedient sons, and bright
Makes distant space?
Shall not one ray illume my self-created night,
By wondrous grace?

No longer will I sit 'mid doubts and fears
Of throbbing breast;
With face all stained with penitential tears,
Grief unsuppressed,
I lift my voice to him who ever hears,
A cry for rest.

I seek the welcome of paternal gates,
For me ajar;
I scent the odor of the feast that waits
In lands afar;
I claim the joy no time abates,
No storm can mar.

To thee I come with all my rags and woe,
O God of grace!
Thou dost not frown on one who seeks again to know
His birth-right place;
I journey to the arms that warm and shelter so,—
Thine own embrace!

EDWARD FOSTER TEMPLE.

REVIVAL METHODS.

I am profoundly convinced that we need to study the best ways open to us of instituting revivals in our churches. A revival, in the rational meaning of that term, is simply the awakening of a stronger and livelier interest in religious thought and work. It is evident that there are large bodies of men and women everywhere, slightly affected by the power and message of religion. Our labors continually drag and fail for want of human material. We are oppressed and suppressed by the weight of numbers counted on the side of religious indifference. The machinery of church finance, church charity, religious influence. is everywhere creaking and stopping for lack of sufficient motive power in the form of spiritual force in human souls. In the history of human evolution a great step was marked when the pressure of daily need for food was so far removed as to give play to the higher mental and moral energies of man. Civilization is impossible so long as there is no leisure, no relief, from continual manual labor. So, in these days, the normal evolution of many a

congregation is hindered by the struggle for mere existence. There is no time or energy for educational, moral or religious work. The bishops and the deaconesses are so busy in the effort to support their beloved pastor that they have little interest to spare for outside work. Give me one dozen more families among my regular members and all worthy activities are energized ten fold. How shall I find those dozen families? Will they come forward on their own impulse? No. To put it plainly, what our churches lack is not music, architecture, liturgies, organization, mutual improvement clubs, or even ministers, but attendants. We want more of a congregation, a larger body of men and women banded together in pursuit of religious ends. A revival aims at gathering people into the church. We assume that the church is the best means and instrument for the culture of religion, that religion is necessary to the best sort of human life. Believing this, how shall we go to work?

(1) Look at the actual failure of our present methods, the ways and means we employ for attracting souls to our message and our work. That method is simply one of "laissez faire," of letting people alone. It is certainly very absurd, but do you know what the common judgment of our little sect really is? Our beautiful tenderness, our shyness and timidity of speech don't impress common people at all. They conclude first, that we don't really care much for our religion, and second, that we are a very proud and "stuck-up set." They think that we don't want them, that there is no room or welcome for them among us. From our stand-point this seems a perverted and foolish verdict. That is because we stand inside. If you will take pains to put yourself in the place of these outsiders you will find their conclusions natural and more than half right. Examine the material of your congregation. You have a dozen, more or less, of splendidly faithful, consecrated souls, the salt that keeps your church from actual spoiling and decay, men and women of a type of Christianity fairer and purer than any the past has to show, free, reverent, thoughtful, active in good works,—God bless them! You may have a large body, comparatively, of people born and bred in your church, who stay from mere force of tradition and association, hereditary congregationalists, and the remainder who have come in and joined your worshipping community are with few exceptions attracted by reason of personal, social or convenient reasons. And when you inquire into the religious life of these people you will find that very often they give what allegiance they do to your church because it requires the least of all churches. The less religion in the church the better it suits a large and weighty proportion of our congregations. The reason for this state of things is not far to seek. Few of these people have felt the force of religion personally. I know no better word, they have had no "experience" of it. They have been let alone, taught that all was well so long as they did not sin openly against the morality of average society. I am tired of criticising the errors of orthodoxy. The insipidity, the folly, the falseness of much they say and do is apparent enough. But they succeed in making children and grown people believe that it is worth while going to church, that effort is needed to live a Christian life, that there is fearful reality in sin, that there is help in communion with Christ and Christian people, that self-sacrifice is the law of the higher life and not the exception, that God lives. It is a fatal fault that we attract not those most zealous in religion, but so many of those who are bent on reducing it to the lowest possible terms.

(2) Turning to study men, that we may know how to impress them, I am convinced that we woefully neglect two cardinal principles not taught in theological schools. These must be the dominant thoughts in our revival methods: (a) Make men feel that you want them, that their attendance and interest is of supreme importance to you. Put your pride under your feet, crucify your self-esteem, so far as to invite them again and again to hear your word and join your work. Don't you

see that the way to men's hearts is often through what are called their weaknesses? Persistent invitation is sometimes more than flattery. To invite the highway and hedgemen pleases them, appeals to what they have of reason and will, but it is more than this. It leads them to think that you care for them, and that is the one end and aim of all Christianity, else I readly wrong the message of Christ. People simply forget that we exist. The first time you give an invitation they are a bit skeptical of your intentions. It is only natural. Keep at it; vary it, press it home. Try many ways of reaching men, to give them some idea of what you want to do for them. Said an advertiser to me: "Nobody notices an advertisement put in once." The tenth or hundredth time begins to make some impression. If you see a new face in church, hunt it up, trace it home. You are not merely pressing your private business; you are, or ought to be, doing the Lord's business. The fault of orthodoxy is not in its theory of saving souls, it is in the application thereof. (b) The power and value of continous effort. People get used to a seventh-day shock and take it as calmly and sleepily as a toper his daily dram, or an opium eater his drug. Trying to make people believe in religion one hour a week doesn't waken them. They think your energetic war-cries in sermon time a piece of professional business. They are skeptical about your really meaning it. And no wonder. Something more than fine writing is needed. It takes three hours to get a locomotive ready to move. You must spend three sticks of wood to get a fire that will burn of itself. We urge our Sunday fires up to boiling point and then suddenly let the fire go out. I am convinced that part of orthodoxy's success is due to a shrewd and just knowledge of human nature. To convince and impress people it must be blow upon blow, steady driving at some definite point till the effect is reached. If we really want more people in the church we must spend more continuous energy upon those outside. It is fatal to let men forget you.

I would like to draw the outlines of a plan which seems to me to combine some of the things we need in a religious revival. I am sorry it is only the theory of such a meeting, and that it lacks the value of a tried and tested experiment. But the Universalists of Chicago have inaugurated such a scheme, and so far there have been satisfactory results. The plan is open for further suggestions. It must be varied, no doubt, to suit the special needs of each place. But in a town, say of 3,500 people, I would like to begin (a) with a nucleus of church people who would individually pledge themselves to attend a series of meetings, back up the venture financially, and heartily second the efforts of the leaders. This knot of devoted people must be organized into committees and assist in the business management of the revival. Then (b) carefully select your speakers, a new one for each evening. Impress them beforehand with the serious work in hand. Arrange with them the outline of topics, making sure they are personally interested in them. They must be fairly ready at speaking. No reading from manuscript to be allowed. These men should, so far as possible, remain together through a week, going into residence as the Catholic priests sometimes do. (c) The meetings are to continue every night for a week at least. They must be well advertised beforehand. The members of the congregation are to personally invite their friends and acquaintances and see that they come at least once. Special effort is to be made to secure attendance from that always numerous class in a community who wish well to your church, but seldom come, who expect the minister to marry and bury them, and "would go to your church if they went anywhere." The minister can furnish a list of these, and they must be personally seen and welcomed. No sensational advertising, but a plain statement of the aims and purposes of the meetings to be prepared and posted everywhere. Don't be afraid of curiosity. (d) The principal addresses to be about twenty minutes long. The subjects are to be on the

line of our common Christianity. There is to be no sparring with other sects or antagonism to their work expressed. Exaggerated boasting of our own denomination not allowed. The addresses are to take men as they are and deal with their common wants and hopes. They must be direct and fervid, without pulpiteering. (e) There must be some, but not too much music. It must not be showy or pretentious. Quiet and simple, common tunes with genuine words that don't have to be apologized for. (f) After the evening's address there is to be opportunity for questions and discussions. Limit everybody rigidly to five minutes. Make note of those who seem interested. Give every one fair play. (g) Introduce live enterprises to the notice of the audience, ways in which volunteers may do good service. Don't let the meetings evaporate in talk. (h) Finally, follow up every one who shows enough interest to attend more than once. Let your committee find out who they are, and if possible engage them in conversation. Let them feel that they are wanted in the work of the church. Whether this scheme would be greatly successful or not depends on many circumstances, but I am sure it is a move in the right direction. The church which is brave enough to try it will certainly be greatly quickened and stimulated. We haven't begun to work up the material lying everywhere around us; we don't bring ourselves in contact with common people who, in the long run, are the mainstay and strength of every church.

C. J. S.

MEN OF CONVICTIONS VS. MEN OF OPINIONS.

I.

To me, the proper objects of convictions are principles. Conviction is more than persuasion of the truth of a proposition. It is active acceptance of the truth underlying the proposition. It is heart and will bent on putting that truth into practice. When any truth has become a personal conviction "Righteousness and truth have kissed each other." A man of convictions, therefore, is a man who holds the truth vitally, speaking it "in love," acting it with resolution, and defending it without fear.

A man of opinions, on the other hand, is one who holds the truth critically or only with the understanding. He states it coolly or with scientific accuracy, untouched by emotion, and when it is well put, it is put away from him. It has no further relation to his life-conduct.

Both men need and have opinions, or beliefs, that can be stated in terms of thought; but the one has only beliefs, while the other has beliefs and something more.

One more distinction and we will proceed to the application. The beliefs which properly lead to convictions are beliefs about principles. While the beliefs that correspond with opinions are commonly beliefs about methods; *e. g.*, I have a conviction that liberty is promotive of virtue. I see how essential it is to the very idea of virtue; that the freedom of the will is a condition precedent to all possible morality. Moreover, I have seen so much injury done by man's inhumanity to man in one or another form of tyranny; history is so burdened with its crimes; experience is so grieved by its impositions, that I feel an indignant sense of personal outrage at every unnecessary invasion of the freedom of the individual. Here then is a principle about which I have a deep conviction. Without overlooking at all the needful limitations of personal liberty implied in the very names of government, society, fraternity; without forgetting for a moment the obligation to natural law, which is a condition of the free action of any natural power; I nevertheless feel a profound sense of the sacredness of the individual and his right to be let alone in matters pertaining to his own good or happiness.

But when leaving the principle of personal liberty, we go on to prescribe the best means for securing it, we come at once into the region of methods. Under given conditions one form of government is best, and with different conditions, another. It is my opinion that the republican form of government is

best. My friend across the water prefers a limited monarchy or even an absolute monarchy. Here is a difference of opinion. Shall I identify my opinion as to the better form of government with my conviction as to the principle of personal or civil liberty, and so take the absolute tone about one as well as the other? This, I know, is very commonly done. It lies at the bottom of more obstinate errors and mischievous measures of reform than any other mistake of our times. Men full of loyal love for some large and generous principle, like the one under discussion—human liberty—in the abandon of their of their devotion to it, consecrate with its sacredness every favorite agency that is used to secure it. They so love liberty that they make a fetish of her old shoes. The hall in which the eloquent plea for liberty was made, or where her declaration was framed or her constitution adopted; the bell that rang out her proclamation to the world, albeit cracked now and voiceless; the legal instrument that gave her a national embodiment; the men and the means of her establishment as a visible power over a broad continent, are all imbued with the virtue that belongs to liberty as an eternal principle. Thus we get patriots who despise all governments but their own; code-worshippers; idolaters of a constitution; slaves of by-laws forbidding slavery, and fanatics for a republican form of government. Every one of these agencies may be good. In the case of America, I for one, believe in them all. But my point is, that while I have a *conviction* about the principle of liberty, I have only *opinions* as to the best means of securing it under one or another set of circumstances. While I think I know men who are just as sure about the means and methods as they are about the principle of liberty, and who would, if they could, go on a cruise around the world, reforming all governments instantly on the model of this republic and making the constitution of the United States the charter of human liberty and the sole instrument of its attainment. This spirit, or something like it, seems to animate filibustering expeditions into neighboring or neutral countries, Fenian intrigues, political foraging in South America and Mexico, and the unsolicited protectorate of Central America.

To this pass are men brought in politics, when they identify an instrument of freedom with the principle of personal liberty and swear as stoutly by one as by the other.

But religion is even more illustrative of the error of confounding principles with forms or methods and exchanging convictions with opinions. There are religious principles in which all thoughtful men agree. The devotee of religion and the servant of science agree in recognizing a mystery above and beyond human inquiry. As to the reality of that mysterious postulate of the phenomenal world, there is no conflict between science and religion. To this ultimate principle both do reverence. And I question if the self-abandonment of the religious worshipper before this unsearchable mystery is more genuine or more profound than the self-abnegation of the scientific explorer and confessor. Both have to close their eyes if they would see the things invisible.

About the principle of a first great Cause, one common and profound conviction attends all thinking men. That principle is the proper object of conviction. It is the corner-stone of Religion. But when men proceed to erect upon it all sorts of notions and conceptions, borrowed from their own littleness—the wood, hay, and stubble of their petty husbandry, then they are introducing matter that is combustible. For one I am ready to admit that all definition, figurative statement, dogma, creed, imagery, which men use concerning the eternal mystery, are only symbolic or typical of that *Being* from whom proceeds all *Becoming*. On such matters, therefore, as it seems to me, we should take the tone of thinkers not of seers. Our imagery or doctrine of God, is our opinion about him, and while we have a profound *conviction* of His reality, we can only have *opinions* as to His representative forms and far off purposes. I have come to

such well-understood terms with myself on this subject, that it seldom occurs to me that the vocation of preacher and the language of devotion which I employ, need explanation. Only when some mind, bent on scientific exactness, where only religious symbolism is possible, challenges my speech or kicks at my devotions, do I know that my hearers are out of accord with my processes. Then, with a real astonishment I discover that there are people, who are losing all the lift and comfort of self-surrender to God in prayer, because they cannot use or accept a word or phrase which does not fully express their thought, or their sense of the impossibility of thought, concerning God. Are not these people, I ask myself, confounding *convictions* with *opinions*; are they not asking the same certainty about the forms in which a principle is represented as about the principle itself? I think so. And I make free to say that while I have a conviction of the existence of God, I have only opinions as to the representative value of His many manifestations. The words I use in naming Him are no more than the reflections of light from one or another face of a diamond. They vary with the angle of incidence. They respond to the side on which the sun's ray strikes us. But as all the reflections from the diamond attest the presence of light, so all our responses to the divine Presence bear witness to His Being and Providence.

GEO. LEONARD CHANEY.

THE FIRE BELLS.

"I think the fire-bells should not ring
When I'm asleep," said my little son;
And I laughed to think that his childish nap
Should keep the city's work undone.

And I thought, Do the angels pitying smile,
When we poor mortals fret and mourn
And wonder if God indeed is good
Because such ills by us are borne?

We quite forget that perhaps these ills
Which make our lives seem so perverse,
Could not be changed by God Himself
Without changing the laws of the universe.

Ring on then, bells, you must still ring on,
Though my little child you sometimes wake,
And God's good laws must rule the world
Though they sometimes cause our hearts to break.

A. P. CARTER.

CHRISTIANITY UNIQUE.

Pouring from the tropical waters of the Mexican Gulf, there flows through the Northern Atlantic a broad and rapid current, that bathes the shores of the British Islands and gives them a temperate climate; but, when it reaches these coasts, it is so blended with other waters that it cannot be distinguished as a separate stream. Such a Gulf Stream is Christianity, coming as *a definite current of spiritual influence* from tropical souls bringing a fervent enthusiasm to nations of colder blood, and, though blended now with many other elements in our modern civilization, yet pervading them all with a distinctive and powerful sentiment which makes the social and religious life of Christendom a unique phenomenon in history.

Like most great words, the term "Christianity" has drifted into various meanings. All branches of Christendom claim it; and we must grant that they all have some right to it, provided we understand it to mean nothing more than the common tie of reverence for Christian institutions and traditions which draws them together in one School of Christ. In this sense many churches may claim to be Christian, that do little honor to the name; and all our European civilization, though in some respects still heathenish and brutal, may, in this sense, take the title. But just as, when we speak of the Gulf Stream, we always think of the tropical current that pours from the Mexican Gulf—for the waters around the British Islands, though tempered by that stream, are not the stream itself,—so, if we would know what Christianity *properly* is, we must study it as it first appears in history, that is, in the life and words of Jesus himself; and we shall there find a unique contribution to the religious life of mankind, namely, the idea, entirely unknown to the world before, and known to-day only where Christian influences have carried it, of *the immeasurable value of every human soul*, and, growing out of this, an enthusiasm of reverent, hopeful faith and love toward man, which is distinctive of Christianity, and reveals its influence in

our modern world as surely as the climate of the British Islands tells of the presence of tropical waters.

We have been in the habit of saying that the essence of Christianity is the belief in the Fatherhood of God and the brotherhood of man. But Judaism and Free Religion remind us that other teachers besides the Son of Mary have taught these truths in one form or another; and therefore, we are told, we must remand Christianity to a level with other historic faiths. But, while we concede that Christianity can lay no exclusive claim to belief in the Fatherhood and brotherhood, yet we maintain that its idea of human nature is unique, and that this reverent enthusiasm of faith and love toward man flowed out into history from the heart of Jesus alone, because, only there, were the Fatherhood and brotherhood *intensely realized* in all their depth and grandeur of meaning. Says Lecky, in his sketch of early Christianity ("European Morals," Vol. II, pp. 18 and 34): "The entire movement I have traced displays an anxiety, not only for the life, but also for the moral well-being, of the castaways of society, such as the most humane nations of antiquity had never reached. This minute and scrupulous care for human life and human virtue in the humblest forms, in the slave, the gladiator, the savage, or the infant, was foreign to the genius of Paganism. It is the distinguishing characteristic of every society into which the spirit of Christianity has passed. The first and most manifest duty of a Christian man was to look upon his fellow-men as sacred beings."

In no other religion, I said, has this truth ever been taught, of the inestimable value of every human soul. Buddhism believed in human brotherhood; but, having no faith in the Divine Fatherhood and the personal immortality of souls, it lacked the reverent, hopeful feeling toward man that has given Christianity its distinctive power. Judaism was hindered by its race-exclusiveness from deeply feeling the brotherhood of man; for it regarded all other nations, at the best, as holding only a second place in the favor of God. Stoicism cherished its own exclusiveness, that is, a pride in mental and moral superiority; and, therefore, while professing to believe in the Fatherhood and brotherhood, it never held these truths with any enthusiasm, and never attained the Christian feeling of reverence and hope for every soul, or the Christian belief in the sacredness of all human life.

Our Unitarianism, with all its freedom, breadth and reasonableness, has always been intensely Christian, because it believed that nothing could be more reasonable or practical, or more nobly humanitarian, than the Christian spirit, the "reverence for humanity," as Channing described it in his last public utterance, "the feeling of brotherhood and of all men's relation to a common Father." It respected the rights of the Hebrew, the Deist, the Catholic and the Calvinist; and it honored every man of every creed according to the rectitude and humanity of his life. But it made its own distinctive aim, as a church, to be the promotion of that highest humanitarianism which it understood by the Christian name. And as this interferes with no one's rights, and makes character the only standard by which men shall be judged, and cherishes a broad fellowship with all earnest workers for human welfare, this Unitarian aim is thoroughly consistent with the utmost liberty.

But something more is involved in this Christian purpose. Every practical aim must be based upon some beliefs. The simplest ethical feeling involves a belief in certain relations to our fellow-men and in laws which grow out of those relations. Patriotism rests upon belief in the importance of the national life and its claims upon us for loyalty and sacrifice. Philanthropy is meaningless unless it is justified by a belief in the value of human life; for, when the slave and the savage are regarded as having no more worth than beasts, we feel scarcely any motive to relieve their sufferings, except the selfish wish to remove something which is painful to our sensitive nerves. The highest ethics and philanthropy, therefore, must rest upon the highest esti-

mate of the worth of human nature. The more we honor our own nature, the more solemn will be our obligations of personal integrity and the more awful their sanctions. And the more we value our fellow-men, the more reverently will we feel our duty to them and testify our love by toil and sacrifice. But this distinctively Christian idea of the sacredness of all human life, this belief in the immeasurable value of every human soul, must be justified and sustained by other beliefs; and such beliefs we find in Christianity, namely, the belief in a Personal God and His fatherly love for every soul, the belief in the divineness of human nature as essentially one with the nature of God and always sharing something of His moral life, and the belief in the personal, progressive immortality of man. These beliefs give a grandeur to human nature which amply justifies the most devoted love and sacrifice in its behalf; and only these beliefs can sustain from generation to generation the enthusiasm of reverent philanthropy, which has grown more intense in modern times as Christianity has been gradually freed of the heathenish superstitions that had gathered around it through ages of semi-pagan darkness,—an enthusiasm which has been unknown where these Christian beliefs have not been taught.

The Christian purpose, I said, needs not only to be justified, but even more, to be adequately sustained. For the chief value of any religion is found not so much in the duties that it teaches, as in the motives that it supplies. The general principles of ethics have been taught in all the great historic religions; and, if Christianity were only another body of moral precepts, somewhat more spiritual than had been elsewhere taught, its special service to mankind would have been slight. For the great difficulty in all times has been the lack, not so much of knowledge with regard to duty, as of adequate motives. Reverence for rectitude in the abstract may powerfully influence a few superior natures; but without an enthusiastic love for others, it cannot create the highest saintliness; and in most men it has little power. Here Christianity meets the wants of human life by teaching beliefs which awaken even in degraded natures a distinctive enthusiasm of faith and love; and, using this enthusiasm as a motive in the discipline of character, it has accomplished marvels of moral regeneration unparalleled in the history of religion, and has developed a type of saintliness which reveals the highest possibilities of our human nature.

CHARLES A. ALLEN.

THE JEWISH PEOPLE—PAST, PRESENT AND FUTURE.

I.

An American has a right to be proud of his nationality. To belong to that nation which has produced Washington and Lincoln and Webster and Longfellow, is not that something to be proud of?

To belong to that nation which has produced a "lawgiver of the time of the Pharaohs whose laws are still obeyed; a monarch whose reign ceased 3,000 years ago but whose wisdom is still a proverb in all the nations of the earth;" and a teacher whose doctrines are so divinely human that men call him Lord and Savior, is not that, too, something to be proud of?

I do not wonder that St. Paul said: "Are they Hebrews, so am I; are they Israelites, so am I; are they the seed of Abraham, so am I."

"A favored nation with oriental sunlight in their blood." So they have been called by a Gentile admirer. From earliest times they have called themselves "God's chosen people."

In that sentence is inwrapt their history; that sentence accounts for their marvelous deeds, for their bitter persecutions, for the misery and the sufferings they have endured, and now for the future work which lies before them.

Away back in the distance came the call to Abraham, "Get thee out of thy country and from thy kindred, and from thy father's house, and I will make of thee a great nation, and in thee shall all families of the earth be blessed." It

took courage on the part of Abraham to do what his conscience called on him to do. From such courageous stock comes the present Israelite.

God's chosen people, strong, passionate, not willing to give an inch to heathen customs, not willing to bow the knee to heathen idols, though fiery furnaces and lions' dens were the inevitable end! We admire all this. It flushes us with enthusiasm to read the stories of Elijah and Jeremiah and Daniel, and to learn of the constancy of this people.

No need to speak of the history of the Jewish people before the time of the Christian era. It is already well known. The Israelites of to-day can boast truly that no nation's history has been studied as carefully as theirs. Perhaps none deserves so well the same study. One thing is true: the civilized world has drawn more lessons for its profit or its harm from old Jewish records than from any other source. It must be a striking and worthy history that can hold the attention of the world for 1,900 years.

How about that long period of time when Europe was nominally Christian? What of the Jews then? How were they treated? What were they doing? Pick up and read a reliable account of European events anywhere from 700 A. D. to 1700 A. D. In those thousand years you can not read a page of history that is not stained with the blood of a Jew! Hated, reviled, banished, persecuted, spit at, robbed, outraged, murdered! These are the words it is necessary to stamp at the beginning of every chapter.

Take Germany and read of the twelfth century. The cry of Hep! hep! is raised. The Jews know who are included under that fatal designation.

Frightful havoc soon takes place. In the city of Worms the Jews, as a last resort, take refuge in the bishop's palace; all their houses are pulled down; the books of the law are trampled under foot; none are spared but little children, who are forcibly baptized. Many kill themselves, the brother slays his brother, the neighbor his neighbor, the father his sons and daughters, the bridegroom his bride, the husband his wife. Women deliberately tie stones around themselves, that they may sink, and plunge from the bridges, to save themselves from the ruthless pursuers.

In Mayence a great massacre takes place, so in Cologne; the terror is overwhelming. Bloody scenes are repeated in Metz and in Spiers, and no place seems left for the Jews to flee to. In the fourteenth century it is the same thing. Basle expels its Jews. Freiburg burns them. At Strassburg 2,000 souls are dragged upon an immense scaffold, which is set on fire. At Frankfort the Jews, anticipating their fate, set fire to their own homes and throw themselves into the flames.

Why go on? The record is too awful. Out of it all has come a legend. You all know it—of the Wandering Jew. That never-dying, always reappearing figure whose blood marks his foot tracks through the snow, homeless, shelterless, friendless, on and on he must go, never resting, never pitied, yet feared, distrusted, recognized by none as a countryman, a stranger, a continual wanderer. Such is the personification of the chosen nation. Such is the Wandering Jew of the Middle Ages.

What characteristics will all this long period of persecution evolve among the Israelites? Just those that we might expect. Their energies had to be directed in one channel—the making of money—and the money had to be in convenient shape to handle—gold, jewels, something transportable, hence we soon see that the pursuit of gain is the chief object in the Jew's life. Can he be blamed for that? If avarice soon becomes a predominating quality, is he to be censured?

In those troublesome times the Jew did not know at what moment his hard-earned wealth would be taken from him, hence the wealthiest and most liberal were often obliged to put on a sordid demeanor and affect humbleness and miserable poverty.

Take any nation, for over a thousand years keep it under the necessity of perpetual deception, and see if it will not

have a baneful effect on the manners and minds of the people.

You strike off the shakles from slaves, but you can not at once give them the free walk and upright bearing of the master.

You take away persecution which has lasted centuries, do you wonder that some of the meaner qualities born by persecution still survive?

The Jew of the present, what of him? Before we answer let us state a scientific fact.

Cruelty and abandonment does one of two things: It either crushes out or it develops. This is the great law of evolution. The strongest, the most fitted to survive will survive in the long run, no matter what the hardship. The hardship only tends to develop and make strong the inherent quality, hence the edelweiss can endure the snows of the Alps, and the pine the cold and storms of the north.

Had the Jews been of feebler nature, caring more for ease than for sentiments and ideas, they would everywhere have given way to the pressure and been rapidly merged in the population around them; as it was, persecution only knit them together, as the hammering and welding do the particles of true steel.

Discipline, patience, endurance, these are the three things which Israel learned from her long period of persecution. These are the three qualities which she has evolved in the past eighteen hundred years.

Discipline, patience, endurance. These three qualities will give success to even an ordinary man. When combined with the pushing pertinacity so characteristic of the Jews, what wonder if they are making of Israel once more a favored people?

THOMAS VAN NESS.

AN INTERPRETATION OF EMERSON'S "SPHINX."

THE POEM.

The Sphinx is drowsy,
  Her wings are furled;
Her ear is heavy,
  She broods on the world.
"Who'll tell me my secret,
  The ages have kept?
I awaited the seer,
  While they slumbered and slept;—

"The fate of the man-child;
  The meaning of man;
Known fruit of the Unknown;
  Dædalian plan;
Out of sleeping a waking,
  Out of waking a sleep;
Life death overtaking;
  Deep underneath deep?

"Erect as a sunbeam,
  Upspringeth the palm;
The elephant browses,
  Undaunted and calm:
In beautiful motion
  The thrush plies his wings;
Kind leaves of his covert
  Your silence he sings.

"The waves, unashamed,
  In difference sweet,
Play glad with the breezes,
  Old playfellows meet;
The journeying atoms,
  Primordial wholes,
Firmly draw, firmly drive,
  By their animate poles.

"Sea, earth, air, sound, silence,
  Plant, quadruped, bird,
By one music enchanted,
  One deity stirred,—
Each the other adorning,
  Accompany still;
Night veileth the morning,
  The vapor the hill.

"The babe by its mother
  Lies bathed in joy;
Glide its hours uncounted,—
  The sun is its toy;
Shines the peace of all being,
  Without cloud, in its eyes;
And the sum of the world
  In soft miniature lies.

"But man crouches and blushes,
  Absconds and conceals;
He creepeth and peepeth,
  He palters and steals;
Infirm, melancholy,
  Jealous glancing around,
An oaf, an accomplice,
  He poisons the ground."

Out spoke the great mother,
  Beholding his fear;—
At the sound of her accents
  Cold shuddered the sphere:—
"Who has drugged my boy's cup?
  Who has mixed my boy's bread?
Who with sadness and madness,
  Has turned my child's head?"

I heard a poet answer,
  Aloud and cheerfully,
"Say on, sweet Sphinx! thy dirges
  Are pleasant songs to me.
Deep love lieth under
  These pictures of time;
They fade in the light of
  Their meaning sublime.

"The fiend that man harries
Is love of the Best;
Yawns the pit of the Dragon,
Lit by rays from the Blest.
The Lethe of nature
Can't trance him again,
Whose soul sees the perfect,
Which his eyes seek in vain.

"To insight profounder
Man's spirit must dive;
His aye-rolling orbit
At no goal will arrive,
The heavens that now draw him
With sweetness untold,
Once found,—for new heavens
He spurneth the old.

"Pride ruined the angels,
Their shame them restores;
And the joy that is sweetest
Lurks in stings of remorse.
Have I a lover
Who is noble and free?—
I would he were nobler
Than to love me.

"Eterne alternation
Now follows, now flies;
And under pain, pleasure,—
Under pleasure, pain lies.
Love works at the centre,
Heart-heaving alway;
Forth speed the strong pulses
To the borders of day.

"Dull Sphinx, Jove keep thy five wits:
Thy sight is growing blear;
Rue, myrrh, and cummin for the Sphinx,
Her muddy eyes to clear!"—
The old Sphinx bit her thick lip,—
Said, "Who taught thee me to name?
I am thy spirit, yoke-fellow,
Of thine eye I am eyebeam.

"Thou art the unanswered question;
Could'st see thy proper eye,
Alway it asketh, asketh;
And each answer is a lie.
So take thy quest through nature,
It through thousand natures ply;
Ask on, thou clothed eternity;
Time is the false reply."

Uprose the merry Sphinx,
And crouched no more in stone;
She melted into purple cloud,
She silvered in the moon;
She spired into a yellow flame;
She flowered in blossoms red;
She flowed into a foaming wave;
She stood Monadoc's head,

Through a thousand voices
Spoke the universal dame:
"Who telleth one of my meanings,
Is master of all I am."

THE INTERPRETATION.

The negative side of man's spirit as represented by average humanity is dull, stupid and sleepy from ignorance. His "ear is heavy" and he "broods" because he cannot comprehend the mighty secrets of the external and internal world. He waits through the slow creeping ages for the revelation yet to be made by the Seer and the Poet. These questionings,

> "The fate of the man-child;
> The meaning of man;"

have puzzled and kept the minds of the thoughtful in unrest, in all ages of the world; and are, and ever will be, the deepest of all questions. The commandment "Know thyself" is God implanted, and has raged in the souls of men always, with more or less of divine fervor, and is being answered with greater clearness to-day than ever before. Life with its manifold activities, man realizes is the outgrowth of some unseen force; the result is apparent, but the causes, and that which lies still farther back, the primal cause, he cannot see, yet, by some strange irresistible force, he is ever impelled to seek after the "unknown." The workings of the world are so mysterious, so intricate, so labyrinthine, that to the "drowsy" passive ones it cannot but seem a "Dædalian plan," not only in the material universe, but still more so in the marvelous complexity of the human mind.

> "Out of sleeping a waking,
> Out of waking a sleep."

This is the wonderful resurrection psalm, sung through all nature and in the soul's immortality. Each death ushers in a new birth, the mysterious transformation and transfiguration, going on in all life, where "if we could watch with eyes all seeing, we should expect to watch those world-systems themselves coming and going like the leaves upon our trees, like the human generations, systems evolving and dissolving in endless cycles of cosmic reproduction." Verily

> "Life death overtaking;
> Deep underneath deep."

Out of decaying nature wake the springs of budding life, and in the sleep of the body which we call death, the waking into immortal life. Even this

sleep of the body is only apparent, for when the spirit has fled, nature begins her work of resurrection at once, forming new combinations of gases and chemical compounds, out of which new births will arise.

In external nature, and in the lower forms of animal life, all is calm, peaceful and free. No unrest, no questioning of the why. The happy birds sing gaily, speaking for the voiceless, silent leaves, thus reciprocating their shelter and praising their beauty. Here all is joy and gladness, living out a perfect existence, obedient to the laws which govern them, and all moving together harmoniously, the Supreme over all, and in all, and a beautiful interdependence, as

> "By one music enchanted,
> One deity stirred."
> "The journeying atoms,
> Primordial wholes,
> Firmly draw, firmly drive,
> By their animate poles."

Here is a recognition of nature's immutable laws revealed by modern science, where there is neither wavering nor vacillation. How articulate with power and meaning is the word "firmly"!

The new-born babe appears to us a direct revelation and gift from the Divine. Those calm unfathomable depths in its eyes strongly suggest a past life—"The immortality that lies behind us." But here is the potential man, here

> "The sum of the world
> In soft miniature lies."

Nothing could exceed the beauty of this expression, and the possibilities it foreshadows of man's high destiny.

Man by his pettiness, selfishness and passions grows weak and infirm. The world is not dismal, nor sad, nor melancholy, if he fills it with purpose, and is gifted with wisdom and faith. It is not God, not nature, that has "poisoned the ground," but man's own acts, the result of his perverted will.

The "great mother," speaking for all mothers, in that agonized cry which is wrung from the torn heart, when the eyes of her boy have lost "the peace of all being," and whose character has been destroyed by a life of sin and folly, gives us in epitome the pathos of maternal love and care. But the poet, if he be a true poet, is seer and prophet, and can be cheerful, even joyous, because he sees that

> "Deep love lieth under"

all these dark and despairing circumstances. He reaches out and beyond the present and the particular up to the universal, and there reads in golden letters

> "The meaning sublime."

But man is not content to sit idle, or drink of the waters of Lethe, because—

> "The fiend that man harries"

is aspiration, which will never let him sleep. It goads and pricks him on, keeping him forever in search of the highest, the "best." The "pit of the Dragon," which symbolizes the negative side of man's nature, is ever open, yawning, ready to engulf the weak, faint-hearted, passive souls "Who by not doing, not by doing, lost." But even this dismal pit is illumined "by rays from the Blest." These rays were intended primarily, to make the pit visible, but they will light the way for him who will rise to the task of searching, thinking and acting for himself. Man is given free-will, and the power to choose, and if he desire not to fall into "the pit of the Dragon," let him become self-remedial, and a free soul, through renunciation and reconciliation.

There is no rest in the finite for one whose soul is once filled with the ideal, the perfect. He may not be able to realize this ideal, it may not be perceptible to the senses, but he knows its verity, its truth. This is to him the supreme good. Man must look beyond the present and his environment, else he will be blind to what are the true and the beautiful.

> "To insight profounder
> Man's spirit must dive"

if he would receive an answer to his aspirations. But having found the heaven of his desires he will not be contented to soar no more, but will press forward seeking "new heavens" to explore. Thus the spirit of activity, which is the world-spirit, is kept alive and forever moving.

Out of evil, there will come good. Pride will cure pride, by bringing shame, which will restore. Sin will react upon the sinner, and work redemption. The dual nature of man makes all the fluctuations in human life, "The eterne alternation." Pain is born of pleasure in excess, and pleasure of pain, in the light which brings wisdom and grace. Pain is the "blessed Angel" and brings "the peace that passeth understanding" upon her wings. But through all the conflicts,

"Love works at the centre"

and will bring about the final reconciliation.

"Have I a lover
Who is noble and free?—
I would he were nobler
Than to love me."

Here the poet rises beyond the beatitude of "Love's young dream," beyond all present finite joy, and points to a love centered in the ideal, the eternal.

The "dull Sphinx" mirrors man's own stupidity. Finitude blinds his eyes. She is indeed and in truth, his "spirit, yokefellow." Man here sees the reflex of himself. He is the unanswered question, the riddle of all time. If we would solve the problems of life, we must seek to learn the laws which govern life, because law is the most direct revelation from the Divine. Here the Poet has given us the key which unlocks the secrets of the universe. Man is clothed with immortality, therefore, the finite, the present and the individual will not give us the true answer, and is a "lie," and the present time, which is limited, must of necessity be a "false reply." We must pierce even into eternity, with the spirit's eye, for the solution of the deep and holy mystery of life.

Why should the Sphinx be "merry?" Because she has at last caught a glimpse of her true self. Man is now revealed, has become self-conscious. He will "crouch" no more, but will rise to his full stature, the glorious heights of the recognition of his infinitude and immortality. He has now found freedom through his "profounder" insight. This is the supreme beatitude. This is the joy that saints and martyrs have striven to express, when yielding up all, even life, for truth's sake. This the poets have essayed to express, from the beginning of the world. This is the ecstasy, this the true elixir of life.

The creative force, the "universal dame," speaks through all life and moves as truly in the infusorial animalcula as in the solar system, or the soul of man. When man recognizes this truth and his unity with God, then he is "Master of all I am," and the "drowsy" Sphinx will unfurl her wings, and never again will she "brood on the world."

The poem could not have been written by one who was not in full sympathy with the scientific as well as the spiritual movement of our age. With a poet's fine ear he hears the deep questionings which are borne on every breeze, and with a poet's clear vision he sees the spiritual facts underlying all phenomena: "Prove them facts? That they o'er-pass my power of proving, proves them such."

The poem is pitched in the highest key. It is marvellously concrete, considering its scope. Its phraseology is marked and peculiar and abstruse until one has found the key-note, then it unfolds in wonderful perfection and beauty. It mirrors the subjective and objective world. We feel the rhythmical movement of the Cosmos in it. It grasps the macrocosm and microcosm, and we may, if we listen well, hear the harmony of the spheres in their eternal progress. To appreciate it, one must have an ear finely attuned to the world's harmonies and a mind kindled by imagination. He must be able to grasp the totality of life and carry it in his soul, as one grand, illuminated picture; then the "Sphinx" will whisper her secret to him.

The poem naturally divides itself into five parts. The first, limiting itself to the first two verses, gives us the superficial view of life, and must of necessity, from its superficiality, be pessimistic; we cannot catch even a glimpse of the finality. But this is only the genesis of the poem; it will grow out of this gloom, as it develops.

The second part reveals the marvellous harmony, beauty and gladness

of the material world, and of animal life.

In the third part, in wonderful condensity is shown the negative, or ugly side of man's nature. So cutting and strong is the description, that one shrinks from it as from a blow. We feel the old Hebraic scorn of the flesh: verily, we are "worms of the dust," grovelling, and "poisoning" the ground. But the symphony now rises in cheerfulness, steady, strong, assured. Under the dirges which the Sphinx sings, we hear soft strains of spirit-music of love and harmony, which are finally to reveal to us the meaning of this discord. Primarily, this discord lies deep in the nature of man, his aspiration striving against his limitations. This begets conflict, until finally

> "His soul sees the perfect,
> Which his eyes seek in vain."

Now the symphony passes to the oratorio and becomes recitative, explanatory with the adagio-con-gravita movement, giving us clear reasoning, and answering our persistent why.

In the fourth movement, we are thrilled by a grand song of triumph in Cresendo-al-fortissimo, announcing, that "Thou art the unanswered question," Thou art the "clothed eternity"; Thou art the immortal one. Humanity here rises to the level of its source, and the idea of the Divine-human leads naturally and logically to the idea of immortality. This is the synthesis of evolution and of thought.

In the fifth and final movement, the orchestra bursts forth in a Giulivissimo song of free, joyous rapture, man finds his apotheosis, and is

> "Master of all I am."

MARY E. COLE.

St. Louis.

CONFUCIUS, GAUTAMA, MOHAMMED, AND JESUS.

Confucius organized the religion of plain, virtuous, common-sense, and the worship of parents and ancestors. It was well done. It has worked well three thousand years. It has experienced no evolution. Myriads of millions have lived and died in it. Social contentment is its characteristic feature. Sobriety, thrift, politeness, and common helpfulness are its fruits. History is its science; birthdays are its Sabbaths; thanks for life bestowed are its liturgy; and it has no litany. In all this it is like the religion of Jesus, but it lacks the Heavenly Father.

Gautama organized the religion of self-abnegation, the renunciation of desire, and the worship of the spirit of the universe. It has not worked well. It has suffered a backward evolution. The bad yeast of the unnatural has soured the bread. Instead of making, it has destroyed, the home. Its characteristic feature is the lamasery, the monastery. It annihilates the individual man for the sake of the universe, and turns the public school into a society for the suppression of cruelty to animals. Its essential principles were originally those of the religion of Jesus, but its contempt for common-sense spoiled their application to the commonwealth.

Mohammed organized the religion of enthusiasm, and the worship of one God, unknown, undescribed, incomprehensible, but absolutely one and no more. Whatever God might be, the great point of his character was oneness. To avoid the possibility of multiplying him, in any sense, no image of him, or of any of his creatures, or of any imagination of the human mind, should be made. To destroy all other gods was the end and aim of Islam; the sword was the word, and the word was with the faithful. It is a religion of energy, of self-sacrifice on the battle-field. It is essentially a religion of temperance, truth, and justice; also, in a wide sense, a religion of human brotherhood, for it welcomes all races with that indifference to rank and caste which befits an insurrection of slaves and a republic of nomads. It has the vice of all pure democracy, the habitual elevation of the meanest and worst to the social power; the slave becomes grand vizier. Yet "it has abolished drunkenness, gambling, and prostitution, the three curses of Christian lands." It enforces suc-

cessfully the social virtues: temperance, cleanliness, justice, fortitude, benevolence, hospitality, veracity, and resignation to the inevitable; but not the highest personal virtues: self-sacrificing gentleness, pure morality, public spirit for the general good, and thirst for useful knowledge. It is the religion of all others best applicable to savage and degraded races; the most missionary and the only successful missionary religion; the antidote to both heathen and Christian superstition; a veritable John the Baptist to Jesus Christ; for primitive Christianity made but a flying visit to the earth to announce its second coming, and the earth has waited long for the fulfillment of that promise.

Jesus inaugurated the religion of unselfish human friendship, and the worship of the sacred and secret heart. All other religions say: "Fear God and keep his commandments;" this says: "Love God, and thy neighbor as thyself." In Chinese, in Sanscrit, in the Talmud, we read the expedient advice: "Do not unto others what thou wouldst not have others do to thee." Every respectable parent in all ages has reproached his child for wrong-doing in the same mundane tone: "How would you like it yourself?" Jesus alone converts the negative into a positive, inoffensiveness into cordiality, the self-expedient into an enthusiasm for others: "Do unto others what thou wouldst have others do to thee;" and whether they do it or no. He alone negotiated the triple alliance of man and man and God, and pronounced it universal and irrevocable under any and all circumstances whatsoever; an alliance of infinite and eternal friendship; and sealed it with his blood. . . .

Of the corporeal Jesus we know little. . . . He bursts upon history with the dazzling brilliancy of a great meteor, in northern Palestine, at a mature age, when the war of races and nations had ended in the universal empire of Rome. It is said that Buddhist teachers had settled in a monastery on Mount Carmel. It is known that Jewish rabbis had transferred their schools from Jerusalem to Alexandria. The Greek philosophies had exhausted themselves in fruitless speculations respecting the nature of things and the duties of gentlemen and sages. Luxury, tyranny, slavery, filled the air men breathed, and cursed the ground on which they tried to live, living a lingering death. Universal peace meant universal unrest. The gods were all dead; but the Roman soldier, the tax-gatherer, the usurer, the robber, the poisoner, the unjust judge, the priest, the necromancer, wretches broiling in the sun on crosses, gladiators and wild beasts, were everywhere. The people had no savior, human or divine. Even Jehovah had abandoned Israel. A descendant of Ishmael sat on the throne of David. The virtuous law of Moses and the prophets had degenerated to a pharisaic code of washings and tithings; the serene faith of Socrates had been poisoned at the court of Antioch, and transmuted at Jerusalem into a bald denial of man's immortality, and an Epicureanism in which remained not a trace of the noble doctrines of Epicurus.

Suddenly, in that filthy world, a young man appeared who cried with a divine voice the cry of the old prophet: "Wash you; make you clean!" In the midst of those woful times he spread forth his arms and called: "Come unto me, all ye that are weary and heavy laden, and I will give you rest." For sophistries and rites and negations he gave them beatitudes. On the wreck and rubbish of society he stood like a beautiful, shining monument newly erected to the Living God, around which a crowd gathered to gaze and wonder and worship. As if he had first discovered it, he brought life and immortality to light. He lit a beacon fire for the nations. He taught the fatherhood of God over all, and the brotherhood of all men, as men, for one another. He was crucified, and his cross drew all the western part of mankind unto him. The mere tradition of what he said and did has moulded the history of civilization, and explains the difference between the eastern and western hemispheres. . . .

I look in vain to Benares, to Pekin, to Mecca, to Athens, or to any other nucleus of mental and moral activity, in

past or present times, for such an original and complete guide through the labyrinth of practice and opinion. He speaks indeed in parables, but a child can understand them. His reported utterances are extravagant, oriental, unpractical, inapplicable, impossible, if you will; but for all that they never deceive; they never mislead or seduce from the noblest path a human being walks. He was a mystic, but sends no man into dreamland. He was a socialist, but left each human being to apply the principles of communism to daily business according to an inward impulse to do all possible good and avoid all possible evil. What is true democracy, what is ideal republicanism, what is modern philanthropy, but the flower and fruit of the divine socialism of Jesus? He preached meekness and contentment; but who was ever bolder, more uncompromising, more energetic? Has Christianity ever retarded the development of industry, invention, or enterprise? Will anyone be hardy enough to assert that the ruling presence of Jesus in the market, the exchange, the railroad director's room, the Masonic lodge, the working men's association hall, the court of justice, now, in the nineteenth century, would not be as divinely beneficial as it was at Capernaum in the time of Augustus Cæsar?

We are making a new world. Some think that it cannot be successfuly, or at least properly, made on the basis of the religion of Jesus. I think that it can. —*Professor J. P. Lesley, in the Forum.*

ETHICALISM AS A HELP TOWARD RELIGIOUS UNITY.

Our contemporary, *Unity*, in its issue of March 3d, celebrates its tenth birthday by printing seven short papers on "Ten Years of Growth Toward Unity," by seven of the *Unity* associate editors. Mr. Blake writes on "The Mode of Religious Transition," Mr. Gannett on "Growth Toward Unity Among Unitarians," Mr. Learned on "Growth in Theology," Mr. Simmons "In Science," Mr. Hosmer "In Orthodoxy," Mr. Rich "In the East," and Mr. Lauer "Among the Unchurched"; Mr. Effinger following with a paper on "The Outlook." It is hardly necessary to say that the papers are in the main excellent. That progress is being made, slow but sure, in religion, and progress which on the whole tends to bring men of all names and sects a little nearer together, seems indisputable.

The one thing in the papers which will be widely dissented from, indeed almost universally dissented from, except among the company of persons who have committed themselves to the late Western Conference action, is the claim made by one of the writers, that that Conference action is a step toward unity. It would seem as if such a claim must of course be burlesque, did we not know well the seriousness of the writer who makes it.

If there is anything in that action which tends in any degree toward any valuable form of unity we should like to have it pointed out to us. Certainly, so far from uniting, it has divided the Unitarian body in the west worse than it has been divided for many years; and if the proposed new basis for Unitarianism is to be maintained and carried elsewhere, it is inevitable that divisions still deeper and more extended must follow. The West was practically a unit until the entrance of the "Ethical" wedge, and could be a unit again if that wedge were withdrawn; but by no possibility can it be a unit until that wedge is withdrawn. By what use of words is it, then, that one can speak of the coming in of Ethicalism among us as an advance toward unity?

And if not among Unitarians, how between Unitarians and other religious peoples? True, we can see that in one direction it does tend to unity: it blots out entirely the line of distinction between us Unitarians and Free Religionists, and nearly blots out the line between us and the Ethical Culturists, the Positivists, the Secularists of England, and the Liberal League people of this country. Thus it tends to unify Unitarianism with non-religion, and with all those forms of religion which disavow belief in God and worship. But any other kind of religious unity than

this (which is really unity in accepting a common basis of non-religion) it makes impossible, just as it makes unity among Unitarians impossible.

An illustration of this was seen in the meeting of Liberal ministers called by Dr. Thomas in Chicago last winter, to ascertain if there could not be a plan devised for a closer co-operation and a gradually nearer drawing together of the Unitarians, Universalists and Liberal Independents of this country. The meeting at first seemed full of promise; but after several sessions of consultation and discussion, it was found that the one thing most seriously in the way was ethicalism. Dr. Thomas proposed "God's Fatherhood and Man's Brotherhood" as a basis for the desired co-operation and drawing together. It was supposed that this would be agreed to without dissent. And it was agreed to with the greatest heartiness by all—Universalists, Unitarians and Independents, except the ethical Unitarians present. They objected—one declaring explicitly that he must remain outside if any such "theological" or "dogmatic" basis of union was to be adopted,—he must have a solely ethical basis or none. Of course there were other matters (of method, etc.) in which persons differed, but nothing necessarily serious except this. This was the real rock upon which the project, so earnestly cherished by Dr. Thomas and others, for the inauguration of a unifying movement among the Liberal Christians of this country, split and went to pieces.

And in the nature of the case the coming in of Ethicalism must wreck attempts at Christian union, or real religious union, everywhere. Christian men and Christian bodies can never draw together on any basis that destroys Christianity; religious men and movements can never unite on a basis which destroys religion. That some of the men who urge the ethical basis are personally religious, does not make their basis a religious basis.

There can be religious unity upon the basis of that which is the *heart* of all best religion; but upon no other. Toward such a unity the world is slowly growing. What is that *heart?* There can be no question that the consensus of the competent the world over is more and more declaring it to be that which Jesus said, the Fatherhood of God and the Brotherhood of Man. We may be sure, therefore, that every religious movement which bases itself upon this foundation, is helping Christendom and the world toward a religious unity, deep, real, abiding. And, conversely, we may be equally sure that any movement which ignores this basis, or accepts one half and rejects the other, tends to religious disintegration and death in the world, and not to unity and life, no matter by what good name it may call itself. There can be no true unity of man with God that does not manifest itself also in living and helpful union between man and his brother. But, just as truly, there can be no deep and abiding unity of man with man that is not rooted in union between man and God.

MR. BATCHELOR'S MISSION IN THE WEST.

Denominational movements to be wise or safe must necessarily be slow. If therefore a national organization like the American Unitarian Association did not feel sure as to the real condition of things in a grave denominational crisis such as that which arose two years ago and still continues in the west, it was the part of wisdom for it to take means to acquaint itself as fully and dispassionately as possible with all the facts in the case, and with everything bearing on the situation, before committing itself to a line of active policy which it might not be easy to change when once adopted. It was largely with a view to obtaining such candid and dispassionate information regarding the western situation, that Rev. George Batchelor was appointed by the A. U. A. as its Western Agent, and armed with what he calls a "roving commission," to spend some months visiting the western churches.

Probably it would have been impossible to find a man in whom the denomination, as a whole, would have had more confidence. His acquaintance with the

denomination was exceptionally wide, arising partly from the fact that he had occupied important pastorates both east and west, partly from his prominence for many years as a writer in our periodicals, but mainly from the fact that for a long time he was Secretary of our National Conference, which kept him in constant relations with all our ministers and churches.

Moreover, Mr. Batchelor was the better qualified for his difficult mission by the fact that he was everywhere known as a radical, which would of course insure him a more cordial recognition by the Ethical party of the West than otherwise he could have had, and prevent any candid persons East or West from feeling that he was prejudiced against the Western Conference.

He has now been in the field half a year, and has extended his quiet, kindly visits over most of the West. Everywhere he has gone as a friend, an inquirer, a helper. He has spoken in pulpits of city and hamlet, and mingled freely with those who represent the Western Conference and those who do not, with those who would organize Unitarianism in the West on a basis of Christianity or ethical theism, and those who would make its basis simply ethics or ethics and free thought.

We think it is plain that good already has come from his mission, and in two or three ways.

1. The influence simply of his spirit of candor and kindliness cannot fail to have been excellent everywhere he has gone. Such a spirit is always a benediction, but especially where, as is the case in the west, there is agitation, fear, and some distrust.

2. His communications with the East, public and private, cannot have failed to create a more correct understanding there, as to the real situation in the West. He has visited the East once, perhaps more than once, since his western journeyings began; he has been in constant communication with the Secretary and Board of the A. U. A. and other leading men in the East, and he has published a number of letters in the *Christian Register*. With all these avenues open to him for reaching the eastern Unitarian mind, of course he has been able to give much information and shed much light that it is important for the East to have.

That he sees the western situation as it is, and is not blinded by false lights, appears from more than one of his utterances. This passage in one of his *Register* letters, to cite no other, goes as straight to the heart of the western issue as anything that has been penned:

> "To make my story of western experience worth telling," writes Mr. Batchelor, "it must be told plainly, frankly, and without concealment. To make my point of view absolutely clear, then, let me say that two propositions are rejected by my intellect, conscience and common sense. The first is the statement that ethics is the basis of religion. The second is, that any good man, working for good things, is a Unitarian."

Here is the whole western situation in a nutshell. Mr. Batchelor's two points make it so clear that no one reading his letter ought longer to mistake. Let us call attention sharply to them separately:

(a) Is ethics the basis of religion? The Christian party in the West say, with Mr. Batchelor, no. The Ethical party say, yes. This is the first precise point of difference in the West. A slightly fuller statement would be, "Is the basis of religion ethics, ethics solely? or, does that basis lie in some thought of *God*—some thought of a Power, Wisdom, Righteousness and Love higher than man, upon whom man is dependent, and to whom he owes obligation?

(b) Is any good man, working for good things, for that reason alone necessarily a Unitarian, or one who has a right to the Unitarian name? The ethical party in the West takes ground which means that, and cannot mean anything else. But to this the Christian party say, with Mr. Batchelor, no,—a good man, working for good ends—ends even of "truth, righteousness, and love,"—is not therefore necessarily a Unitarian. He is not, because he may be an atheist, an agnostic, a Calvinist or a Roman Catholic; and to insist, irrespective of his religious beliefs, on calling him a

Unitarian and opening the Unitarian ministry to him, is equally treason to the dictionary, injustice to him, and destructive to the Unitarian cause.

3. But perhaps as valuable a service as any Mr. Batchelor has rendered in these six months is that which he has given to the Christian cause in the West by his utterances there in support of a Christian Unitarianism. Without a controversial word he seems everywhere to have taken the ground which the Christian party took at Cincinnati, that Unitarianism is Christian theism, and should do its work on that basis. Indeed, in loyalty to the A. U. A., whose representative he has been, he could not have taken any other ground. But the clear, calm utterances on this subject, of a man of the penetration of thought, weight of character and religious breadth of Mr. Batchelor, cannot have been without value in the West. His sermon preached before the Illinois Conference was particularly clear and strong on this point. We have given our readers some quotations from it in a past number of the UNITARIAN; but some passages may well be recalled in this connection.

"The time has come," said Mr. Batchelor, "for a positive and jubilant proclamation of our theism as the glorious consummation of our hope for man. . . . We shall not attempt to make either our Christianity or our Unitarianism include all good men and women, for that would be to abandon the dictionary and lose the God-given faculty by which we distinguish things that differ. We should do better, and draw together, as we are not now doing, the many loyal souls who, each in his own way, is doing his own work as a child of God. The old Unitarian words, 'the Fatherhood of God and the brotherhood of man,' are just coming to be the watchwords of the movement which will end in the enfranchisement of the world. . . . I verily believe that in glad submission to the overmastering idea of Godhead, and loyalty to it, lies for us the only way to liberty, enlargement and power. . . . What the doubters ask is, not that we partake of their doubts or give place to them, but that we shall impart to them our faith. . . . Brethren, a movement is preparing in the Christian world. When its hour strikes, it will sweep into itself the loyal souls of all creeds and no creeds. Whether we shall lead it, or even join it, depends upon our ability to recite the words of

That grand *credo* which in prophet hearts hath burned
Since the first man stood *God-conquered* with his *face to heaven* upturned."

The utterance, in the West, of such words as these, by any one, but especially by a man like Mr. Batchelor, cannot but be of service to the Unitarian cause.

These, then, are some of the ways in which we think Mr. Batchelor's mission in the West has done good.

We cannot, however, as the months creep on, avoid beginning to ask about the future. Good as all this is, surely more than this should be the outcome of this western mission. What is that "more" to be?

THE WESTERN POLICY OF THE A. U. A.

We announced in our last issue that preparations were being made by Mr. Batchelor, the Western Agent of the American Unitarian Association, to hold several conventions in the West, at an early date, under the auspices of the Association, probably at Toledo, Louisville, Kansas City and Davenport. We go to press a day too early to give a report of even the first of these conventions—that held at Toledo. That these meetings will result in good we have no doubt. It has long been our judgment that the A. U. A. could not make a wiser expenditure of money and effort than by putting itself into closer and more vital relations with the churches of the West, not simply in sending money to us, which it has always done so liberally, but in ways to feel and stir our religious life, and make us to feel its life in return. For many years past about the only point of contact between the West and the A. U. A. has been the money point; when we have gotten into pinches in building our churches or paying our ministers we have gone to it, and it has never failed us. But any conception of the A. U. A. as ours, our national organization, drawing its life from us as well as giving its life to us, belonging to the West as truly as to New York or New England, has been almost wholly foreign to us. It is this conception that wants to be kindled every-

where in the minds of Western Unitarians. This is vital to the West and to the A. U. A. itself. It is in this direction that the conventions which are being held in the West by Mr. Batchelor, Secretary Reynolds, and others from the East, will do good.

But is there not danger of a mistake being made at this point? As it seems to us, the work which needs to be accomplished in the West cannot be done by a few local conventions. These can do one small side of it; they cannot do more. Is it said that these and the work of kindly visitation among the western churches done by Mr. Batchelor, taken together, are enough? We reply, he knows little about the West who thinks so. Men coming from the East to hold meetings among us, no matter how interesting, an agent sent from the East to visit among us, no matter how much prized his visits may be, leave us in all important respects essentially where they find us. True, they do something to make us personally acquainted with eminent Unitarians east, and thus friendly to "their" "Boston" organization. But the organization remains just as much a far-away "Eastern" affair, for which we at the West have no responsibility, as it did before. It is right here that the weakness of the present situation lies. The A. U. A. can have no real strength in the West until it takes possession of the West, as its own,—as its own as a matter of course, because it is the national missionary organization, and the West is a part of the nation. It must plant itself down in the West as firmly as it does in Boston; make itself a vital and organic part of the West; assume general missionary functions everywhere in the West as a matter of course; issue its appeals to the West from the West; have a permanent headquarters for the West in the West; have a representative, not sent from Boston but from Chicago, the metropolis of the West, at every important Unitarian gathering in the West; supply its literature to the West from a depository of its own in Chicago; have an able representative in Chicago who can be found there at all times when needed, and who from his central situation there at the heart of the West shall have close connection with every vital interest of the denomination in the West. Having thus with dignity and strength taken the place which belongs to it in the West, and which formerly it held, and having in all these ways organized itself into the life of the West, it would become a thing of power; many of the difficulties which it now sees in its path would disappear; the missionary efficiency of the West would be vastly increased; the West and the East would be drawn together to a degree that otherwise they never can be, as members of one living religious organism; and the Ethicalism of the West which is making such headway because it has the field, and because all the general organization there is in the West is in its hands, would be checked by the very fact of the appearance of another older and stronger organization by its side, not to fight it, but to hold aloft without apology everywhere the banner of that truer Unitarianism which gives God and Christ and Immortality and Worship at least as high a place as Freedom, Fellowship and Character. The great heart of Unitarianism in the West doesn't respond to Ethicalism; it wants Religion, it wants Theism, it wants a rational and practical Christianity; and what is needed to heal the disintegration that is going on in Western Unitarianism, is for the A. U. A., our national organization, to plant itself strongly in the West, in the ways we have named, and to lift everywhere, in a spirit of peace, but with absolute firmness and in clear light, its banner of "pure Christianity." This done, the work of reconstruction would begin at once. There would of course be opposition, but less than with any other course that could be pursued. Around such assuring leadership more than half the Unitarianism of the West would rally earnestly at once; and it would be only a question of time when most of the rest would come too.

In saying all this we speak with the greatest possible deliberation, and from a knowledge of the west that is sur-

passed in extent and thoroughness by that of few, if any. We hope that the conventions which Mr. Batchelor and the Board of the A. U. A. have planned for the West are the beginning of a policy as comprehensive, thorough and adequate as this which we have sketched. If not, we will not say that the meetings might as well not have been held, (we do not think that), but we will say the outcome of them will be very certain to be disappointing to those who had to do with them. The situation in the West is one in which half-way measures will accomplish nothing. Wisdom, foresight, courage on the part of the A. U. A. can save the West still. Nothing else can.

Two years ago, when the Western Conference rejected the Christian and theistic positions and adopted the ethical, a large number of leading and representative men of all parts of the West united and formed what was known as the Western Unitarian Association, on the same Christian basis as the A. U. A. and for the express purpose of united co-operation with the A. U. A. The A. U. A. did not see its way clear at that time to active co-operation with this association which its friends had formed. Of course, therefore, the Christian men in the West now wait for the national body to take the lead in whatever organic work is to be done. But, when the A. U. A. is ready to lead, it may still be sure of an earnest and loyal support. Its Board has taken two years to deliberate and get information. We trust that we are now to see the result in a policy of such wisdom and strength as the situation demands.

ONE UPWARD LOOK EACH DAY.

Sunday.

There is no Death.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jewelled crown
They shine forever more.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

There is no death! The leaves may fall,
The flowers may fail and pass away;
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away,
And then we call them "dead."

He leaves our hearts all desolate;
He plucks our fairest, sweetest flowers;
Transported into bliss, they now
Adorn immortal bowers.

And where he sees a smile too bright
Or heart too pure for taint and vice,
He bears it to that world of light,
To dwell in Paradise;

Born unto that undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

Bulwer Lytton.

Monday.

The Right Road.

I have lost the road to happiness—
Does anyone know it, I pray?
I was dwelling there when the morn was fair,
But somehow I wandered away.

I saw rare treasures in scenes of pleasures,
And ran to pursue them, when, lo!
I had lost the path to happiness,
And I knew not whither to go.

I have lost the way to happiness—
Oh! who will lead me back?
Turn off from the highway of selfishness
To the right—up duty's track!

Keep straight along, and you can't go wrong;
For, as sure as you live, I say,
The fair, lost fields of happiness
Can only be found that way.

Ella Wheeler Wilcox.

Tuesday.

The Everlasting Light.

All Holy, Everliving One!
With uncreated splendor bright!
Darkness may blot from heaven the sun,
Thou art my everlasting light.

Let every star withhold its ray;
Clouds hide the earth and sky from sight;
Fearless I shall pursue my way
Toward Thee, my everlasting light.

Thou art the only source of day;
Forgetting Thee alone is night;
All things for which we hope or pray
Flow from thine everlasting light.

Still nearer Thee my soul would rise;
  Thus she attains her highest flight,
And, as the eagle sunward flies,
  Seeks Thee, her everlasting light.

Thomas Hill, D.D.

WEDNESDAY.

What I Live For.

I live for those who love me,
  For those I know are true,
For the heaven that smiles above me,
  And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
  And the good that I can do.

I live to learn their story
  Who've suffered for my sake,
To emulate their glory,
  And follow in their wake:
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crowd history's pages,
  And Time's great volume make.

I live to hail that season,
  By gifted minds foretold,
When men shall live by reason,
  And not alone by gold—
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
  As Eden was of old.

I live to hold communion
  With all that is divine,
To feel there is a union
  'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
  And fulfil each great design.

I live for those who love me,
  For those who know me true,
For the heaven that smiles above me,
  And awaits my spirit too;
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance,
  And the good that I can do.

G. Linnæus Banks.

THURSDAY.

A Cry of the Soul.

O God of truth, for whom alone I sigh,
  Knit thou my heart by strong, sweet cords to thee.
I tire of hearing; books my patience try.
  Untired, to thee I cry;
  Thyself my all shalt be.

Lord, be thou near and cheer my lonely way;
  With thy sweet peace my aching bosom fill;
Scatter my cares and fears, my griefs allay;
  And be it mine each day
  To love and please thee still.

My God, thou hearest me, but clouds obscure
  Even yet thy perfect radiance, truth divine!
Oh for the stainless skies, the splendors pure,
  The joys that aye endure,
  Where thine own glories shine!

Corneille.

FRIDAY.

Sculptors.

Chisel in hand stood a sculptor boy,
  With his marble block before him;
And his face lit up with a smile of joy,
  As an angel dream passed o'er him;
He carved it then on the yielding stone,
  With many a sharp incision;
With heaven's own light the sculpture shone:
  He had caught that angel-vision.

Sculptors of life are we, as we stand
  With our souls uncarved before us,
Waiting the hour when, at God's command,
  Our life-dream shall pass o'er us;
If we carve it then on the yielding stone,
  With many a sharp incision,
Its heavenly beauty shall be our own,
  Our lives, that angel-vision.

Doane.

SATURDAY:

Sunrise.

The world swings out toward the light,
  And skies are growing clearer,
The gray of dawn is on the hills,
  The golden glow draws nearer.

Forever when the night grows long,
  And human moan ascendeth,
God-justice strikes the haughty wrong,
  And his long-suffering endeth.

Since Calvary and Olivet,
  There is no hopeless sorrow;
Wrong ever builds a tottering throne,
  And Christ shall reign to-morrow.

ILLUSTRATIONS OF UNITARIANISM.

The following statement of belief is in use at Littleton and Ayer, Mass., and other places. It was prepared by Rev. C. F. Dole, of Jamaica Plain:

We believe in one God, our Father Almighty, whose righteousness, wisdom and love rule the worlds.

We believe in the holy spirit of cheerfulness, charity and peace, which we would win and maintain.

We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life.

We believe we owe our lives to the service of our kindred, our neighbors, the state and mankind.

We believe that obedience to duty is the way of life, and no one can do wrong without suffering.

We believe that no real harm can befall the righteous in life or death.

We believe in the imitation of Jesus Christ, and all God's heroes, teachers, martyrs, saints and benefactors.

We hold to the brotherhood of those who love and serve mankind, and we hope for the Life Everlasting.

ALFRED EVERETT GOODNOUGH.

We spoke last month of the sudden death of Rev. A. E. Goodnough, and of the widespread sorrow felt in the denomination over the so early loss of a minister so earnest and able. Rev. J. W. Day, his successor at Ithaca, sends us an account of the memorial service held in his honor in the Unitarian church in that city. It shows well the quality of the man and his work, and the strong impression he made not only upon his own congregation but far beyond. Mr. Day writes:

Such a tribute as was paid to the memory of Mr. Goodnough at the Unitarian church is rarely given to any finished life. It is doubly significant as the memorial of love and respect won in only two years of life and ministry here by one who was just at the beginning of manhood. The church was crowded by his late congregation and by friends young and old of every congregation of the city. His brethren of the Knights Templar were there; his brethren of the ministry sat in the place where they had sat before to pay reverence to the memory of a father in the faith, Dr. Stebbins. Little did the young man think, who sat with them then, that they would so soon be called sadly to pay equal and more significant tribute to his life. That he had moved from our midst and his work had been taken up by another, did not make his loss less personal and grievous. It seemed as if one of our nearest friends had been taken, and our world seemed poorer now that we had to think that he was gone from it. So it was fitting that the pulpit, in some measure still his, should be draped with the symbols of mourning, that loving hands should tastefully arrange about it flowers whose beauty and fragrance typified the lovely life.

The choir sung an anthem with expressive feeling, and all joined in the hymn, "Still, still with thee" which we were told he loved. Then after the word of Scripture and of earnest prayer, the present pastor spoke of his cordial acquaintance with Mr. Goodnough, of the devoted and active life of the latter, of his valued services in many fields of labor, of his growing mind and soul eager for the knowledge and the duties of life, and of the high regard in which he was held in the denomination. Following this a letter from Rev. S. H. Synnott, rector of the Episcopal church of the city, was read, regretting that other duties prevented him from being present, and full of heartfelt sorrow and praise, and of sympathy with the bereaved family. Rev. A. S. Fiske, pastor of the Presbyterian church, spoke of his intimate friendship with him who had gone, and his love and high respect for him. He mentioned their meeting in his house, where Mr. Goodnough picked up an article by Dr. Thos. Hill which expressed the faith of both, and whose central idea he said it was his life's mission to preach. "Then," said Mr. Fiske, "the Christian in him met the Christian in me, and we were friends from that hour." The speaker praised his ability, and eloquently assured us all that a life of such power and promise was not broken off, but was taken into the life beyond where its unchecked growth and activity would still fulfill the wise and loving purpose of God.

Rev. C. M. Tyler, of the Congregational church, followed with an equally appreciative tribute of loving regard. "He was a classic man," he said, "classic in taste, in face and bearing, classic in fineness of spirit, and every one felt the Christian affection flowing from his eyes."

Rev. R. T. Jones, of the Baptist church, spoke of their intimacy, deeper than any he had known professionally in all his life in Ithaca. He praised his scholarly habits, and ambitions, and his consecrated spirit, which had given great stimulus and inspiration to his own life

and thought. He told us the significant fact that one Sunday last summer he saw him in his congregation, and invited him to his pulpit, proud to show and to claim a Christian fellowship.

Superintendent of Schools, Professor L. C. Foster, followed in a few well chosen words of testimony to his respect, and to the valued services of Mr. Goodnough to the community. He expressed his gratefulness that he had known such a man, and could count him as his friend.

Professor Oliver, who was at once his parishioner, and a beloved friend, spoke with pathetic simplicity of his endearing qualities, of his vital influence in the lives of young men, sometimes at crises of their lives, and, in words filled with emotion, he expressed his, and our, deep sympathy with the dear wife and child.

Then Professor Schurman, whose teaching in philosophy Mr. Goodnough had followed with enthusiastic and vigorous interest, spoke, with low voice, eloquent with intense feeling and fine expression, of our friend's ability and promise, and of the comfort it gave him to hear ministers of every faith uniting in testimony to such a life, and thus showing the essential meaning of the Christ life for the world. He spoke of Mr. Goodnough's regret at leaving his philosophical studies to go to Brooklyn. "I told him," said Dr. Schurman, "that he would continue the work, so well begun, under other teachers; but now he has attained the perfect philosophy, now he has reached the perfect knowledge which here we must strive for."

Then the pastor briefly spoke of Mr. Goodnough's love for his life in Ithaca, and his appreciation of its varied advantages, and enforced the profound lesson and incentive such a life and its tributes must bring to every one.

After singing another favorite hymn, "It singeth low in every heart," the congregation went forth, bearing a true benediction, and taking, as the finest praise their friend had had, the unspoken eulogy which this fact records, that such memorial should come with one heart and voice from men of varied beliefs.

HYMN.

Sung at the Funeral of Rev. A. E Goodnough, Brooklyn, N. Y., and composed for the occasion by Rev Theo. C. Williams.

See Jesus' tears, where Lazarus lies sleeping!
Look, tearful eyes! and grieve without despair,
Hearts wrung with pain are still in God's own keeping;
God pitying sees the sorrows Love doth bear.

Not labor vain! not incense vainly burning,
Thy youth's pure prayer, and plenteous altar-fire!
Thy girded loins, thy visage dawn-ward turning
Strive onward still, and evermore aspire.

This mortal shade upon thy pathway falling,
Cloud-like receives thee from our longing sight;
Far, far beyond the cloud we hear thee calling;
And where thou art, the path leads on in light.

O God! in whom the faithful live in glory,
To thy great love our death and life belong.
Grant us, in faith, to hear life's passing story,
Till strife and prayer shall cease in endless song.

APRIL.

April is the promise-month. Sunshine and breeze and bird invite the hidden life of earth up into the freedom and glory of the air. The buds of arbutus and violet and anemone tremble timidly at the doors of their underground prison, and the grass hardly dares to spread its delicate carpet over the fields. "Come forth and be glad!" a thousand voices are calling. "Fear not the strong sunshine and the keen wind!"

And the blessing of this resurrection-time penetrates also human souls with the inmost tenderness of heaven.

Up, fearlessly, into the sunshine of truth, ye thoughts! for more and more of light awaits, and more and heavenlier life is hid within you than ye have ever dreamed. Up, soul! open your eyes through grateful tears into the wide horizon of faith, and grow, through him who is the Resurrection and the Life, into and beyond your noblest visions of Immortality!—*Lucy Larcom.*

A PRAYER IN SPRING-TIME.

Father, we give thee thanks, that while we wake and while we sleep, thou art weaving for us this beautiful robe of the coming summer time. In the dark, still earth thou art working; soon shall the flower spring forth, and the tender green leaves flutter in the sunshine. These things thou doest for us with no asking of ours; for these we toil not, neither do we spin. Father, is it that while we wait, and while we suffer, and while we sleep, thou art weaving for these poor souls of ours some bright summer robe, which one day, not here, but far off, we shall joyfully wear? Waits there for us some land of summer sunshine, which yet we know not of? where the flowers do always spring, and the leaves do never fade; where, taught by angels, we shall quickly learn a song into which no strain of sadness comes; where, all white and fair, we shall be arrayed in garments not wrought by us, but wrought for us by Him whose offspring we are?—*From a Prayer by George Dawson.*

GONE, YET STILL WITH US.

The following poem, whose authorship we do not know, is sent us for publication by a friend who has just passed through a deep bereavement. The faith that it expresses is high and beautiful, and we trust will comfort and strengthen others who are sorrowing for dear ones gone.

Side by side we are still, tho' a shadow
  Between us doth fall;
We seem to be parted, though really parted
  We are not at all.

For still you are round and about us
  Almost in our reach,
Tho' we miss the old pleasant communion
  Of smile and of speech.

And we long to know what you are doing
  And what you have done
Since the earth faded out from your vision,
  And heaven is begun,—

Since the time when you cast off the fillet
  Of clay from your sight,
And opened your eyes upon glory
  Ineffably bright,—

Since the time when the path grew so narrow,
  So near the unknown,
That we turned back from following after
  And you went on alone.

And we speak of you cheerfully always
  As journeying on;
Not as one dead do we miss you,
  But say, you are gone.

For how could we think of you sadly,
  After watching the grace
Of eternity's peace and beauty
  Grow over your face?

Do we call the star lost that is hidden
  In the great light of morn,
Or fashion a shroud for the young child
  The day it is born?

Yet behold, this were wise, to the folly
  Of mourning, distressed,
When a soul that is summoned, believing,
  Doth enter its rest.

HOME STUDIES AND CHAUTAUQUA CIRCLES.

That courses of study for home use meet a want, is shown by the great success of the Chautauqua Circles. These are called Literary and Scientific Circles; but inasmuch as a book of religious study accompanies the supplies for each year, the course is really literary, scientific and *religious*. Our Unity Circles (I dislike the name Unity Clubs) should be as broad in scope as the Chautauqua studies, and free from some things found in them.

The writer recommended the Chautauqua course to a young lady graduate of a high school, but found with surprise, when the books came to hand, that the first year of study included Walker's "Philosophy of the Plan of Salvation." This is a very good book from a Presbyterian point of view, but not what we ought to recommend to young Unitarians. We certainly ought not to advise them to pass a written examination in an orthodox course of theology before orthodox examiners. Yet this appears to be what we do if we commend the Chautauqua course entire. The incident suggests a word of encouragement for the movement in our own denomination in the direction of the systematic provision of courses for home study. We may properly enough adopt in part the generally excellent Chautauqua books, but that takes away the motive which is found in a desire to take a complete course and have recognized membership in the school. L. C.

PROPHECY AND PROPHETS.*

Those who approach this book with expectations raised by having read the author's very able work on "The Consolations of Science" will probably find themselves disappointed. The popular monograph on Prophecy, small in size but great in scope, scientific in method, devout in spirit, plain in statement, yet waits to be written. Still, with all its faults of style, and they are not slight, and with its inadequacy of outcome, this work of Mr. Straub is on the right path, and though it does not reach the desired goal it will do something to prepare the way for the better work, sure to come soon, which shall reach the goal. "Prophecy and Prophets" may well, therefore, be widely read.

The author writes from the scientific stand-point, and with the interests of religion in view; yet why does he allow himself to use that old nomenclature, neither scientific nor religious, which divides history into "sacred" and "profane"? It is profanation to speak so. God is in all history. The most interesting and valuable chapter is that which deals with what the author calls "Prophecy in Profane History"; yet no mention is made of many of the most striking and important of extra-Biblical predictions. Tacitus foretold the calamities which would result from the fall of the Roman Empire, five hundred years before the event took place. Arthur Young and Lord Chesterfield both prophesied the French Revolution long before it came to pass. At the beginning of the present century, William Cobbett foretold the secession of our Southern States. Rousseau predicted in considerable detail the convulsions of modern Europe. Heinrich Heine foretold the war between France and Germany, and several of its particular events. These and other remarkable "profane" prophecies should receive some notice in any work on the subject claiming to be a scientific study thereof. Mr. Straub sees and says that prophecy in Israel was not mainly foretelling but forth-telling, not chiefly predicting but preaching; but his book is written *as if* the foretelling were the greater and more important part. The prophet's chief function is not fortune-telling but insight, which confers foresight. The true prophet is not a supernatural soothsayer but a natural seer; that is, he sees into the present, and in that by an uncommon sagacity discovers the future, just as the common-sense observer discovers the oak-tree in the acorn. It is insight, or a scientific use of the imagination, or in theological phraseology it is faith, the substance of things hoped for and the evidence of things not seen, which is the living soul of all true prophecy. It is not an infraction nor a suspension of the laws of reason or knowledge, but a feeling along the lines of these laws to the destinations they naturally end in. George Eliot speaks of "the real world of which this every-day one is but a puppet-show copy." The Hebrew prophets had waked into the real world, of which this every-day world of human forms and material forces is indeed but a puppet-show copy. Hence their insight, which, under certain conditions, took the form of foresight and forth-telling. When, however, they permitted themselves to descend from this divine height, and took upon themselves the business of foretelling or fortune-casting, predicting times and instruments and details, they made mistakes, they slipped and stumbled, they came to lame and impotent conclusions. But foretelling was only a small part of the occupation of the Hebrew prophets, and their mistakes, like those of Moses, were of altogether minor importance. Their errors were specks upon a large and clear window-pane, rust-spots on a Damascus blade. It was their office "to proclaim the whole will of Jehovah to the Hebrew people." They were, first and foremost of all preachers of truth, of law, of righteousness. They wedded morality and religion in a marriage whose bond can never be broken. They, as Matthew Arnold says of John Wesley, "had a genius for godliness." They lifted themselves up above all the lower currents and counter-currents of the world's atmosphere into that upper aerial

* Prophecy and Prophets; or the Laws of Inspiration and their Phenomena. By Jacob Straub, A. M. Chicago: S. W. Straub & Co.

gulf-stream which ever steadily sweeps around the earth eastward—towards the rising sun of new and greater truth. They threw open, on the Godward side, the eastern windows of divine surprise, and so their souls were in large measure God-illumined, and they therefore discerned the real character of past and present, and consequently foresaw future events utterly hidden from common eyes. In this they simply specialized in themselves that inspiration whose laws are universal and whose word is without chains. The trees of the Lord are all and always full of sap. He who taps any one of them and sets his bucket under, will find it filled to the full measure of its capacity. Scholars and students who are at once rational and reverent, know and appreciate these and kindred facts and truths. But there is needed a popular manual which shall duly and Christianly set these things before the general reader. Perhaps Mr. Straub's book will prove the John Baptist to such a manual.

S. W. S.

ALONE WITH MY CONSCIENCE.

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
And I felt I should have to answer
The question it put to me,
And to face the answer and question
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things,
Were alive with a terrible might.
And the vision of all my past life
Was an awful thing to face—
Alone with my conscience sitting
In that solemnly silent place.

And I thought of a far-away warning,
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.
And I thought of my former thinking
Of the judgment day to be,
But sitting alone with my conscience
Seemed judgment enough for me.
And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer
And no one came to save.
Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.

Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday—
And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future,
And no one come to save.
And so I have learnt a lesson
Which I ought to have known before,
And which, though I learnt it dreaming,
I hope to forget no more.

So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future
In the land where time will cease,
And I know of the future judgment,
How dreadful soe'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

—*Spectator.*

EDITORIAL NOTES.

Our old "First Parish of Watertown, Mass.," at its last annual meeting, took a step which deserves wide attention. Previously it had been, like so many of our Eastern parishes, a mere corporation of proprietors,—persons who hired seats, however regular and attached, having no place or standing. This, however, was found to be inconvenient and prejudicial to the welfare of the society,—a large number of its regular attenders and supporters having no voice in its affairs, and none of that sense of responsible membership into which every church ought to draw as many of its people as possible. After much consideration it was voted that the *adult members* of the families of pew *owners*, and all adult persons who *hire* pews or sittings, "may become members of the Parish by signifying in writing to the Parish clerk their desire and consent to enter into such relation"; and then, further, "that hereafter all members of the Parish shall have and may exercise all the rights which heretofore have been vested only in pew owners; excepting that the latter alone shall vote upon and decide all questions connected with the sale of any real estate or pews," with some other matters of pew taxation and assessment. —A change like this, so urgently needed in our old proprietary churches, now actually adopted in one of our fore-

most and most conservative parishes, ought to lead to some movement in other places.

The Council of the National Unitarian Conference have resolved to pass over the meeting which would in ordinary course have been held this next autumn, to the autumn of 1888. New arrangements had to be made, neither the church nor hotel accommodations at Saratoga being available this year as heretofore; and as it has long been desired to make some change, so as to keep clear of the "Presidential year," the fuss and excitement of which have always weakened each alternate conference, it was thought that the necessity of giving up Saratoga would be a good opportunity for the change. We think this step will approve itself to our churches at large. Many have felt that at Saratoga the missionary force of such a gathering was almost lost, and will welcome the change to some one of our great cities. Philadelphia is suggested.

The Western Conference is already beginning to make preparations for its annual meeting, which we are informed is to be held in Chicago, about May 17th. It is deeply to be regretted that that meeting cannot be one really representative of Western Unitarianism; but since two years ago the Conference placed itself upon the Ethical basis, and last year, notwithstanding the most earnest and influential solicitations, refused to retract or alter what it had done, of course the brethern who at present have the Conference in charge cannot expect to draw much from beyond their own immediate circle. For men or churches that believe in and are trying to promote Unitarianism, to give their influence and support to a Conference that refuses to stand for anything but Ethicalism, would be nothing less than folly and self-stultification. There is no course open for Unitarians in the West, who cannot accept a Unitarianism which leaves out "Christianity" and "love to God and man" (the things rejected at Cincinnati), only to stand firm, and for union join hands with the American Unitarian Association and the National Conference, whose cause is ours, saying to the Western Conference, when you make the object of your organization once more the promotion of that without which to us there is no Unitarianism, viz., loyalty to God and worship and our Christian inheritances, then we will gladly unite with you again as of old.

If a movement is to be set on foot this year to re-unite the West, it must be undertaken at once; for in six weeks or so the annual meeting of the Western Conference will be here. Shall there not be such a movement? Will not the Western Conference men themselves make it? Of course it must be made by them if by any. Are there not among their number enough who deprecate this needless division, and who recognize the mistake that was made at Cincinnati, to undertake in earnest to correct it? Every interest of our cause demands that the Conference should reverse the Cincinnati action, place itself once more on a basis of broad and undogmatic but clear Christian theism, and thus re-unite our broken ranks, bring the West into line again with our national organizations and the Unitarianism of the world, and open the door to the prosperity that ought to be ours?

The writer of the article on "Revival Methods," on another page, says regarding our Unitarian churches and the class of persons whom they draw: "It is a fatal fault that we [they] attract *not* those *most zealous in religion*, but so many of those *bent on reducing religion to its lowest possible terms*." The suggestion made here is a very grave one. Is it true that the most earnest persons in religion are not generally drawn to the Unitarian church? Is it true that there is an affinity between Unitarianism and that kind of thinking, more or less prevalent, which tends to empty religion of its old deep significance, and reduce it to its lowest terms? If so, we may well be troubled. If not, what has suggested the thought? The inquiry is at

least one to which we may well give some careful attention.

The expression, "reducing religion to its lowest terms," calls to mind the phrase of similar import employed by Dr. Martineau in his last book, to express what he regards as a specious and dangerous tendency in some quarters—"watering down the meaning of religion." No attentive reader of the literature of the past two decades, bearing on religious questions, can have failed to see that a process well described by the words of Dr. Martineau, has been going on for some years, to the confusing of many minds, and the serious injuring of religion in many quarters. What are the steps of this "watering down" process? Some of them are clearly these: Reducing Christianity to theism, and then theism to ethicalism or agnosticism, or both; dropping the name and thought of God from religion, or, if the divine name is retained, dropping out of it all personal and moral attributes, and making it synonymous with mere force, or necessity, or law; changing the definition of religion, from the old virile definition, which made it "man's sense of obligation to God," to some weak substitute, such as "man's sense of his relation to the universe," or "morality touched with emotion," or "man's effort to perfect himself;" dropping prayer out of religion or diluting it into mere "aspiration." Dr. Martineau's book does not come any too soon, to point out the fatal consequences of this "watering down" process in religion.

A. Bronson Alcott, the philosopher, as Mr. Emerson used to call him, found release from long and increasing illness March 3, 1888, in his daughter's house, Louisburg Square, Boston. His wife, the sister of S. J. May, the first avowed abolitionist, had gone before him, welcoming the change of worlds. The thought of joining her had long been a cheering consciousness, though his two daughters were most faithful attendants to the last. For many, many years Mr. Alcott had been a devoted, successful, loving teacher, until his persistency in retaining a colored boy in his private school in Boston caused the withdrawal of so many pupils that one of the most interesting schools ever held in Boston was abandoned. From that time he commenced conversation-meetings, to develop and quicken transcendental views, in Boston and all over the country. By and by, making his home at Concord, he started the School of Philosophy, became its Dean, and continued his interest in it till the weakness of old age prevented his attendance. At religious and philanthropic meetings he often spoke with fervor and power. He was a practical, as well as a spiritual reformer, reminding one not a little in his advanced years of the old Hebrew prophets. One of his experiments, that of a vegetarian diet, contributed much, as he thought, to his excellent health, his peace of mind and his prolonged years. He was laid to rest in "Sleepy Hollow" among those he loved and revered. H.

Concord.

Hardly had the father gone, before the daughter, scarcely less famous, followed. For twenty years, ever since the publication of "Little Women" in 1868, Louisa M. Alcott, has stood at the head of our American writers of fiction for the young. No other death could have saddened the hearts of so many boys and girls in this country. Though it was in the line of juvenile fiction that she achieved her greatest success, yet her entrance upon this line of writing was almost an accident, and she did much excellent writing in several other directions. Nor was she a writer only. She lost her health by hospital work during the war; and it is no doubt due to the service rendered her country then that we are called upon to mourn her loss at the early age of fifty. To many good causes she had given her time, her pen, her sympathy, her money. Especially had she been all her life most conscientiously and lovingly faithful to the duties laid upon her by family ties—filling the place almost of "a wife to her father; a husband to her widowed sister; a mother to the orphaned children of her sister May; while still daughter and sister and friend as well."

A noble form of humanitarianism has arisen in Christendom in our generation; it is that of kindness to brute animals. To the praise of Buddhist lands it must be said that they have been in advance of us here. But at last we are waking up to a realization of the wrongs which we have long been doing to those creatures of God, which are in our power, and can be protected from suffering only as we protect them. Two prophets of the beautiful gospel of kindness have arisen in this country; one is George T. Angell, of Boston, the other Henry Berg, of New York. These men have made themselves a power, not only in their own cities, but over the whole land. But now Mr. Berg has fallen in the midst of his self-imposed and heroic work. All good men will mourn his death. If the dumb animals could contribute he would surely have a monument, loftier than that which commemorates Washington at the National Capital.

From many sources, Unitarian, Universalist, Independent, Hicksite Friend, and Liberal Orthodox, come expressions of hearty appreciation of our effort to represent in the UNITARIAN the broad, inclusive and progressive Christian thought of the time, with little reference to names. All say with one voice, "Go ahead! God bless you! We are sure you are on the right road. Under the broad banner of God's Fatherhood and Man's Brotherhood, as taught by the Great Teacher, we can all unite. This is the banner, which being lifted up, must sooner or later draw all men unto it." And so with renewed assurance we press forward. In our next number we shall have a sermon from Rev. J. Coleman Adams, pastor of the First Universalist Church, Chicago, on "The Genesis of Great Souls," and an article from Rev. Dr. Thomas on "The Unseen." We hope soon to give our readers a somewhat extended and careful review of Dr. Eddy's "Universalism in America," by Rev. S. W. Sample, of Chelsea, Mass.

A correspondent who is a Hicksite Friend writes: "I call myself a 'Unitarian Friend,' and in my estimation this phrase expresses a combination which is most desirable. Unitarianism builds a grand body; and now does it not want, far more than at present it generally has, our doctrine of the 'Inner Light' to give it a 'quickening spirit'?"

The group of Independent Liberal Christian churches in the interior is coming to be pretty strong—Professor Swing's and Dr. Thomas' churches in Chicago, Mr. McCulloch's in Indianapolis, the Battle Creek, Mich., church, Dr. Townsend's, in Jamestown, N. Y., Mr. Adams' in Dunkirk, N. Y., one in Kendallville, Ind., one in St. Paul, Minn.—the last two just started—and several others. These Independent churches form an important wing of the growing Liberal Christian army—an army which needs nothing so much as to recognize how strong it is really growing to be, and how influential may be its work, if only all its divisions, moved by one impulse, will overcome their ignorances and consequent distrusts of each other, and draw together in earnest co-operation in the great work they have in common, of making modern Christianity rational, practical and humane.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

CHICAGO.

Our Chicago correspondent reports the women of that city as active in all good works. The Industrial Art Association is giving instruction to five hundred boys in various mission schools, and is training twenty teachers at the Art Institute, and forty at the North Side Training School for missionaries.

The Industrial School conducted by the ladies of the church of the Messiah is reported in a flourshing condition.

The Educational committee of the Women's Club is planning to make a strong effort this spring to have sewing taught in the public schools of the city.

Dr. Wm. T. Harris has just closed a course of ten lectures, given under the auspices of the Kindergarten Associa-

tion. His audiences have numbered about 150, mostly ladies. The Association will follow this by a Goethe school, conducted by Denton J. Snyder, of St. Louis, Mo., similar to the Dante school which the Association planned and carried on in December last.

Mrs. Celia P. Wooley is conducting a Sunday evening Browning class in the West Side Third Unitarian church.

Mrs. Carse, of the *Union Signal*, has so wisely managed the stock of that paper that it declares a six per cent. dividend. Mrs. Carse has now undertaken to erect the "Women's Temple" as the national monument of the W. C. T. U. The building is to cost $800,000. One-quarter of that sum is already pledged.

DENVER, COLORADO.

The Ladies' Aid Society of the Unitarian church at Denver are about to establish a very practical sewing school for girls and women. It has been found that many women, applying for positions to do sewing in the large dry goods establishments of the city, are incompetent to engage in even plain sewing, and have to be discharged in consequence. The school is to be established for the benefit of such women, is put under experienced teachers, and is to have occasional instruction from those now holding positions in sewing departments of various stores.

PHILADELPHIA.

We are in receipt of several numbers of a little four-page sheet, a monthly issue, entitled *Journal of Women's Work*, published at Philadelphia by a working women's guild, known as the "New Century Guild of Working Women." The little journal is packed with evidences of a vigorous life in the organization. From the report of the annual meeting, we find that the guild has, beside the usual officers, Committees on Finance, Entertainment, Hospitality, Statistics of Women's Work, Friendly Visiting, Building Fund, and Mental Improvement; that its membership numbers nearly 300; that the guild house is kept open from 10 A. M. to 10 P. M. daily, except a part of Sunday; that during the early winter six lectures were given before the guild on "Home Hygiene," "The Cathedrals of England," "Electricity," "On the Banks of the Irriwaddy," "Light and Sound Waves," and "Engraving," with an average attendance of fifty; that a Chautauqua Circle has been formed and carried on successfully, meeting on alternate Tuesdays, with a good attendance; that a second course of four lectures has been given since January; that the guild has a library of 1,055 volumes, which 207 of its members make use of; that 1,891 books have been drawn during the year; that fourteen good magazines and papers are to be found in the reading room, and that the Friendly Visitor's Committee has performed many kindly ministrations among the sick and poor, especially children.

Of course so good a work as this could not go on in Philadelphia without our royal worker, Charles G. Ames, finding it out and having a hand in the same. So we are not surprised to find him conducting a "Mental Culture Class," whose aim is to teach "the art of original thinking" in connection with systematic reading.

Is not a new era dawning for women, and for the world, when such work as this can be systematically planned and carried on by a guild of "working women"?

THE YOUNG TRAVELER'S AID SOCIETY.

The above is the name of an organization of recent origin in Boston for the protection of young working girls who come as strangers to the city, in search of employment. The need of the work has long been felt, by those most conversant with the dangers which lie in wait for the young and inexperienced in a great city; but the first steps toward organized efforts in behalf of such were taken last spring by officers of the "Girl's Friendly Society," who in conjunction with representatives from other societies for the help of women, organized the "Young Traveler's Aid Society." About the same time the Boston Young Women's Christian Association, in entire ignorance of the kindred movement, determined to add a similar line of work to its activi-

ties. As a result, the work was divided between the two organizations. The Christian Association undertook the charge of the wharves of the city, the new society, of the railroads. Since July last the entire time of a woman has been employed by the Christian Association in this work. She meets coast and foreign steamers, cares for unprotected girls, aids strangers to find friends and localities, and advises such as are unaccustomed to traveling, as to railroad connections, care of baggage, and most economical routes. Miss Blodgett, who has charge of this work, has aided more than six hundred young girls since last July.

The Traveler's Aid Society also employs an agent whose duty it is to look after the most important incoming railroad trains for the same purpose. The society always keeps advertisements of their work, with the name and address of their agent, in the papers of Maine and the Provinces, from whence large numbers of girls come annually to Boston for employment, hoping in this way to reach and warn some and give them the means of availing themselves of the society's aid. Mrs. Groves, the agent (address 65 Stainford Street, Boston) goes out daily on some one of the principal lines of travel, returning always in the second-class cars, where she is most likely to find those whom she can aid or shield; and many such have fallen in her way in her brief term of service. She reports the greatest ignorance both of the world, and of the city to which they go, on the part of many young girls coming to Boston to seek employment. Occasionally they have little or no money; sometimes no acquaintances; sometimes friends who are to meet them fail, and they find themselves alone in a strange city with possibly not even an address of a single friend or acquaintance to whom they may appeal for aid. Add to all this, what often happens, an unexpected delay at some point and consequent arrival in the city after dark, and we do not wonder that the women engaged in this good work report touching gratitude, when a friendly hand is extended and a safe and respectable place for the night provided for such belated and lonely travelers.

So good and so needed a work as this should not be confined to one city. A score, better still if it were a hundred, of our large cities need similar organizations for similar work. And this is preeminently women's work. Who will inaugurate it in other cities?

UNIVERSALIST NOTES.

WILLIAM H. RYDER, D. D.

Our whole church, both east and west, receives a severe shock in the death of Dr. Ryder. His brief illness had hardly prepared even his nearest friends for the fatal end. A severe attack of laryngitis developed into the deadly pneumonia, with which he was not able to cope. In two days from the appearance of the latter disease all was over.

Probably no man among us was more widely known, or more universally honored. Dr. Ryder's position in the great central city of Chicago through so many years, brought him into contact with men and women from every part of the country, who bore their memories of him, always and of necessity distinct and positive, wherever they went. His years of labor in the northwest gave him a prominence in the denomination which made his opinion weighty and influential. His work in St. Paul's Church covered one of the most critical and interesting periods in the history of the Universalist body. It was the era of organization and formative systematic work. Dr. Ryder's influence was always helpful to those who were endeavoring to bring our church into more compact and efficient condition.

The position in Chicago itself was in the highest degree an honor to himself and to the church for which he labored. Few men were more conspicuous, in all the great city. He was identified with so many of its institutions of benevolence, and so many of its philanthropic workers, that there was hardly a citizen with any interest in the best things, in charity, reform, or good morals, who did not know his name and respect his character. We hardly had a more eminent citizen of the best sort. His name and influence were sought by institutions of every description; for all men felt that his name, standing as it did for integrity and for humane sympathies, was a tower of strength to any cause he could be induced to espouse. Every good cause in Chicago suffers in the loss of this true friend of humanity.

Dr. Ryder's influence in the Universalist Church was always and unwaveringly upon the side of a true conservatism. He was in the fullest sense of the word a Christian man, and he had the utmost solicitude that the church of his love should stand fast

against all the assaults of a shallow rationalism. He was not narrow nor intolerant. He did not seek to abridge individual liberty, nor interfere with a proper freedom in non-essentials. But his earnest effort was to protect the church from erratic and divisive factions, and to maintain, in spite of the coldness of orthodoxy and the persuasiveness of a too-liberal liberalism, the strict integrity of the Christian position. Many thought him too anxious to preserve an attitude of cordiality with orthodoxy, and were willing to believe that he held his Universalism in some degree subordinate to his desire to keep in line with the historic church. These did not know the man. He was intensely and affectionately loyal to the church and the faith for which his life had been given. He believed in its work and he believed in its people. He defended its doctrine and preached it with unction. His insight into the needs of the church made him bold to speak out for a deeper religious life and consecration. But his words were always those of the loyal friend, and not those of the critic.

Few men ever stood in the pulpit with so fine an equipment in bodily presence and oratorical gifts. His figure was commanding, his action impressive, his voice a wonderful combination of richness and strength. The most ordinary truth became impressive on his lips; and when he warmed with his theme, and rose to the utterance of the highest things, few could speak with more power. His ideal of the minister's position and office was a very high one, and he was constantly true to his own conceptions. His private life was worthy of his public reputation. His moral integrity was unblemished. His sense of justice and his conscientiousness were indomitable. His piety was ingrained, and grew deeper and richer to the very last. No one who heard it will ever forget the prayer he made at the first service held in the new St. Paul's Church. It was a benediction to us all. Most of us saw him then for the last time in life. It is a great boon that he went with his old friends to their new home, and stood there once to give them his blessing.

J. C. A.

ENGLISH AND FOREIGN NOTES.

The Senatus of the University of St. Andrews, Scotland, has conferred upon the Rev. Charles Beard, of Renshaw St. Chapel, Liverpool (Unitarian), the honorary degree of LL. D. St. Andrews is a Scotch Presbyterian University.

The *Unitarian Herald* calls attention to the remarkable progress which technical education is making in England. According to the Calendar and General Directory of the Science and Art Department, just issued, there are in the United Kingdom 205 schools of art, with over 40,000 students, and 525 art classes, with, in round numbers, 31,500 students. In addition to these schools and classes especially devoted to drawing and design, there are over 4,400 elementary schools and 50 training colleges in which drawing is taught and examinations are held in connection with the Science and Art Department. The total number of persons who in 1886 received instruction in art in some form or other through the agency of the Department exceeded 956,000.

The National Conference of Unitarian and other Christian churches in the United Kingdom, corresponding to our Saratoga convention, will be held in Leeds, Yorkshire, near the end of April. The proceedings will be opened with a Communion Service in Mill Hill Chapel on Tuesday evening, April 24th, at 6 o'clock, to be followed by a Religious Service in the Town Hall, when the sermon will be preached by Dr. Crosskey. On Wednesday, besides the paper on "The Organization of Our Churches," by Dr. Martineau, upon which there will be discussion, there will be papers on "The Obstacles to the Advancement of Free Christianity Among the People," by the Rev. T. W. Freckelton and Mr. John Dendy, Jr. In the evening there will be a Conversazione in the Town Hall under the presidency of Mr. Joseph Lupton. On Thursday a paper will be read by Dr. W. Blake Odgers on "Our Duty in the Old Universities," and one on a "Church Building Loan Fund," by Mr. A. W. Worthington. Arrangements are being made to hold a meeting of the working classes in the Town Hall on Thursday evening, under the presidency of Sir James Kitson, Bart.

Messrs. Goupil, of Paris, have produced, by photogravure, a portrait of Dr. Martineau, copied from the oil painting by Mr. Basil Martineau, now hanging in Channing Hall, Boston, and presented to the American Unitarian Association. The execution of the photogravure is said to be exceedingly beautiful.

A correspondent in the *Christian Life* suggests the appointment of an "Advisory Board" in connection with English Unitarian churches, for the purpose of protecting parishes against the settlement of unworthy pastors. Little reliance, he seems to think, can be placed upon recommendations from the parishes themselves. "A congregation which a minister last served, whether in the Unitarian body or out of it, for obvious reasons usually gives to inquiries from another church guarded or evasive replies, which mean anything or nothing." The suggestion is a good one, and ought to be of advantage to ministers as well as to parishes, for the former too frequently suffer from the circulation of half-truths and even transparent lies. But the scope of this Advisory Board might further be extended to include in its investigations the parishes

themselves, which a minister, careful of his reputation, would do well to avoid. In any case, an Advisory Board consisting of men of recognized ability and character, and from which the old gossips of the denomination should be rigidly excluded, would doubtless prove of great value to ministers and parishes.

The Rev. R. W. Dale, of Birmingham, the eminent nonconformist minister, who has just returned from an extended tour through Australia and New Zealand, took Mr. Spurgeon to task for his suspicious dogmatism. Speaking of the doctrine of the plenary inspiration of Scripture, he said there were large numbers of Congregational pastors who had relinquished the doctrine, but who still recognized the sacredness and worth of the Old and New Testaments. He also dwelt upon the specific charges made by Mr. Spurgeon against his Baptist and Independent brethren, and disputed their value, wisely adding that great harm might be done to the Christian Church by suspicious criticism of the pastors coming to take the place of supreme loyalty to Christ.

The *Christian World*, the organ of liberal Congregationalism, has recently contained some "Re-statements of Christianity" which are Unitarianism under a thin disguise. One of these articles, or re-statements, declared that the Hebrew and Christian sacred books differ only in degree, and not in kind, from the other sacred books of the world. Whereupon a stout defender of the old doctrine asserts that "there was a Divine element directing the minds of those who wrote our scriptures which was not in the minds of Mohammed, or Vyasa, or Menu." Another correspondent raises the question of the apocrypha, and asks "by whose almighty discretion" it was shut out from the list of inspired books.

Mr. Spurgeon appears to be setting up infallibility on his own account. He is intimating to some of his old friends, right and left, that unless they agree with him theologically, he can no longer associate with them. Doctrinal agreement is hereafter to be the basis of his Christian fellowship. The Rev. Timothy Harley, F. R. A. S., the author of "Lunar Science: Ancient and Modern," is the latest victim of the Baptist Pope. Because that gentleman has ventured to show that the passage in the Book of Joshua about the moon standing still is, to use the words of the *Speaker's Commentary*, "a fragment of unknown date and uncertain authorship, interpolated into the text of the narrative," and is irreconcilable with science, Mr. Spurgeon declines to associate with him.

Professor Max Muller has been appointed the first Gifford lecturer on Natural Theology by the Senate of Glasgow University. It will be remembered that the late Lord Gifford left $125,000 for this purpose. The lectureship is tenable for two years, and twenty public lectures are to be given annually.

The Bishop of Carlisle in a recent pastoral wrote, "The days of rigid uniformity are clearly gone by. The notion of finding the worship of all parish churches regulated according to one pattern has been swept away by the irresistible current of opinion in the church." How long will it be before all the dogmatic churches recognize this, and give up the practical farce of trying to enforce uniformity? J. C.

LITERARY NOTES.

A good book for churches to present to their ministers is Martineau's great work, recently published—"A Study of Religion, its Sources and Contents." Two volumes, price in this country, $6.00.

Lee and Shepard, of Boston, have just republished Mrs. Horace Mann's delightful juvenile book, "The Flower People," first given to the world about twenty-five years ago. The book consists of a number of charming stories in which various flowers tell their stories to a little girl.

Rev. M. J. Savage has just completed his series of sermons on "Religious Reconstruction," which we understand is to be published in book form by Geo. H. Ellis.

Mrs. Mary A. Livermore has an article in the March *Chautauquan* on "The Learned Women of Bologna."

A weekly paper called *The Chinese Evangelist* is shortly to be started in New York, with Mr. Yan Phon Lee, a Chinese graduate of Yale, as one of its editors.

A new and enlarged edition of Rev. J. W. Chadwick's "Book of Poems," which has been out of print, will soon be published by Roberts Brothers.

Our Best Words, Brother Douthit's excellent fortnightly paper, comes to us considerably enlarged—but keeping still the old price, $1.00 a year. We are glad of the enlargement, if the publishers can afford it; and certainly we shall regret if the Unitarian body of America does not give it such support as will enable them to afford it. It is an excellent home paper, containing matter for old and young. It is bright, pure, intensely in sympathy with all reforms and good causes, deeply in earnest in its efforts to build up a living Christianity. While its courage is exceptional, and its loyalty to the simple fundamentals of Unitarianism is perfect, its charity is unfailing. Indeed, we know of no periodical that may better bear at its head, the motto, "In essentials, unity; in non-essentials, liberty; in all things, charity." Though *Our Best Words* is not the largest or most widely known of our periodicals, we doubt if any in the denomination

is doing a more needed work, or doing it with a spirit of more conscientious fidelity.

The S. S. Society publishes in connection with the London S. S. Association the useful illustrated manual for primary classes, entitled "The Flock at the Fountain," written by Mrs. Sarah Flower Adams, author of the hymn "Nearer, My God, to thee." It has also in press a richly illustrated *Religious Primer*, prepared by Mrs. C. H. Colburn. This Primer is accompanied by a Teacher's Manual, and the two books will be found very useful in the home as well as in the primary department of the Sunday School.

The Unitarian Sunday-school Society has just issued Mr. Spaulding's new manual on "The Later Heroes of Israel: With Notes and Questions." This manual is No. III of the series of Sunday-school lessons on "Lives and Deeds." It contains five chapters, with questions for fourteen lessons. The chapter titles are: "The Parable of Jonah," "The Statesman Prophet," "The Good King," "The Prophet of Woe," "Job." The book is the result of a careful study of this portion of the literature of Israel in the light of modern scholarship and of recent Biblical criticism.

Rev. Thomas Van Ness, Denver, Col., has begun publishing a monthly sermon in pamphlet form, under the title of "Unity Pulpit." The subject of the first sermon is "The Unitarians."

Announcement is made that the Rt. Hon. Wm. E. Gladstone is soon to have an article in the *North American Review* on Robert Ingersoll.

Edward Clodd's "The Story of Creation, a Plain Account of Evolution," illustrated with 77 wood cuts and diagrams, is out. Longmans, Green & Co., publishers. Price, $1.75.

Mrs. Caroline H. Dall has written a "Life of Dr. Anandabai Joshee," the kinswoman and friend of Pundita Ramabai, which Roberts Brothers, Boston, have just published. The profits of the sale are to go to the "Ramabai School Fund." Price, $1.00.

The following extract from a letter of a Southern colored school teacher, is worthy of attention. Similar statements have been made to me by others. In their behalf and that of truth, I ask for contributions of new or second-hand copies of the school histories named, which may be sent to me at No. 25 Beacon St.

J. F. B. Marshall.

Boston, March 8, 1888.

"I have no use for school books with the exception of some good *histories*. School histories of the U. S. for beginners, Higginson's Young People's History of the U. S., also the Elementary History by Quackenbos, or Barnes' do., are all good, and would just fill a great need in my school. I am anxious to have every scholar started in history this year. The one prescribed by the County Board of Instruction is expensive and entirely unsuited to beginners. Besides it is written by an exconfederate officer, and is one-sided, and that wrong-sided in the extreme. The portraits of Jeff. Davis, Lee, Tombs, Jackson, Beauregard, and other rebels are given, and their character eulogized to the highest degree. If my pupils *buy* histories, they *must buy these*. If I can get a donation of, say from 20 to 40 of the histories I have mentioned (second hand), I shall solve the difficulty admirably, and in a way that will be entirely satisfactory all round; for as these are poor children, and the histories are *given*, no objection will be made to their use."

Miss Frances E. Willard has written a book entitled "Woman in the Pulpit," which is soon to be published by D. Lothrop & Co. Of course it takes strong ground in favor of women entering the ministry.

Rev. George Willis Cooke, of Dedham, Mass., is in the West lecturing. He is to give his course of lectures on "Women in English Literature" in Des Moines and Sioux City, Iowa, Quincy and Moline, Ill., and Ann Arbor and Ypsilanti, Mich.

Rev. T. J. Sawyer, D. D., of the Universalist church, has written two powerful letters on "The Damnation of the Heathen, and the American Board." The letters are addressed to H. C. Bowen of *The Independent*. After appearing in the columns of the *Christian Leader* they are now issued in pamphlet form by the Universalist Publishing House, Boston.

A "Provisional Program" comes to us for a proposed Unity Club Institute, to be held at Wiers, N. H., July 30 to August 4, with morning lectures and conferences, afternoon studies of American poetry, and evening readings.

Reason in Religion. By Dr. Julius Rupp. Translated from the German, with a biographical sketch of the author, by Madam A. C. Rasche. Samuel Tinsley and Co., London.

Dr. Rupp is thoroughly Unitarian in his religious views, without taking the Unitarian name, and his book is a clear presentation of such views. A large part of the interest which will be felt in the book will result, however, not so much from its contents, valuable as these may be, as from the character and unique history of the author and the religious organization he represents.

Dr. Rupp was born at Königsberg in 1809, took a degree in philosophy in 1832, was lecturer on literature, history, and philosophy for ten years, publishing during that time text-books on these subjects for his pupils; in 1842, was appointed chaplain for

the garrison of Königsberg, in which capacity he speedily won great popularity. His preaching emphasized the humanitarianism of Christianity, and stood for the Protestant principles of liberty of conscience and of teaching, as opposed to the compulsion of creeds. As a result, he was ejected from his office. The German Reformed Church of Königsberg, a branch of the Established State Church, elected him its minister, but this election the government refused to confirm. Because of this and other persecutions by the government, Dr. Rupp's followers met and organized a free religious community under the name Free Evangelical Community, the first of the kind in Protestant Germany, and elected him pastor; but the government refused the members the legal right to meet for religious worship until they should declare they had left the National Evangelical Church of Prussia; this they did, without, however, ending the persecutions to which they had been subjected. From that time to the present Dr. Rupp has continued the pastor of the church, doing faithful and laborious work as such, but doing much other work also; such as editing a religious paper, then a political paper, and again another religious journal, representing his native city, Königsberg, in the Prussian Chamber, writing a book upon the philosophy of Kant, and various religious works, and establishing two schools; all this with poor and failing eyesight, and under bitter persecution from the government, which withdrew his patent as a lecturer, suppressed one of his papers, closed his schools, and put him in prison for several months, for too free speech.

The volume before us, "Reason in Religion," is a treatise upon prayer, considering first the decline in habits of prayer, public and private; reasons for this decline; the view of life with which prayer is incompatible; and results of dropping prayer out of life. Next, on the positive side, treating of prayer as a means of self-education,—prayer and work according to Dr. Rupp constituting man's only means of self-education. Then, after a chapter given to considering the teachings of the church, and another to the teachings of Jesus, on the subject of prayer, the remainder of the volume is given to an exposition of the Lord's Prayer. The author brings to his work a clear mind trained to close thought, a moral nature which sees goodness and justice as the central things in the universe, and a spiritual nature which, with Fénelon, recognizes "The law of prayer to be reciprocity between God and man," and "the Lord's prayer to be the creed of the freeman who acknowledges the voice of his true nature," and "who knows no stronger longing than the thirst for justice and love."

The *Nation* informs us that the National Museum at Washington has undertaken the formation of a study-collection of casts of Assyrian and Babylonian Antiquities in association with the Johns Hopkins University, beginning with those preserved in this country. The Johns Hopkins University will attend to the proper arrangement and cataloguing of the Assyrian collection in the National Museum, under the supervision of Dr. Paul Haupt, Professor of Semitic Languages, and Dr. Cyrus Adler, assistant in the Semitic courses, who will also cooperate in the work of forming the collection and of securing the loan of objects to be copied.

The first number of *Archiv für die Geschichte der Philosophie*, a new German quarterly review, has appeared. It is intended to include among its contributors nearly all the living authorities on the subject of which it treats.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (March).

Nature: A Problem. Frederic H. Hedge.

Behind the Veil.

Channing as a Social Reformer. W. M. Salter.

George Batchelor's Essays. Nicholas P. Gilman.

The Christian Connection.

The Religion of the Positivist. Frederic Harrison.

Atlantic Monthly (April).

English Faith in Art. Elizabeth Robins Pennell.

Ferdinand Lassalle, the Socialist. D. O. Kellogg.

First Crisis of the American Revolution. John Fiske.

The Marriage Celebration in the United States. Frank Gaylord Cook.

The Andover Review (March).

Does Christianity as Conceived by Paul Imply a Universal Preaching of Christ? A Study in Biblical Interpretation. Professor Hincks.

Is Protestant Unity Possible? James B. Wasson.

Among the Villages of South India. Edward A. Lawrence.

The Dial (March).

Saintsbury's Elizabethan Literature. Melville B. Anderson.

The Land of the Quetzal. George C. Noyes.

New Princeton Review (March).

Emerson. By Gamaliel Bradford, Jr.

The Present Ethical Relations of Absolute Idealism and Naturalism. Henry Calderwood.

Christianity and the Secular Spirit. R. S. MacArthur.

Hidalgo, the Washington of Mexico. F. C. Baylor.

Some Aspects of Modern Literature. Hamilton W. Mabie.

North American Review (March).

Judas, the Iscariot. Moncure D. Conway.

The Lion's Side of the Lion Question, or A Further Study of the Indian Problem. Gail Hamilton.

Art and Morality. Robert G. Ingersoll.

Universalist Quarterly.

Messianic Prophecy. President O. Cone, D. D.

Christ the Propitiation for Sin. J. S. Lee, D. D.

Theology as a Science. J. Merrifield.

The Existence and Nature of Spirit. E. L. Briggs.

Christ a Substitute; Ransom and Atonement. R. O. Williams.

The Rational Argument. I. C. Knowlton.

The Sanitarian.

Mission of the Science of Medical Jurisprudence. Amos G. Hull.

Education in the United States.

The Tobacco Habit. W. Thornton Parker, A. M., M. D.

NEWS FROM THE FIELD.

We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card. All items should reach us by the eighteenth of the month.

A group of Societies in Illinois, viz., Buda, Sheffield, Princeton, Geneseo, and Moline, together with Davenport, Iowa, favorably situated for easy communication and neighborly association, have formed themselves into what is termed "The Rock River Circle of Unitarian Societies". The first meeting was held at Geneseo, March 1st, with a good representation from most of the above named places. The exercises were as follows:—Afternoon session: Paper by J. Fisher, of Sheffield, on "The Ideal Religious Society"; short addresses by Rev. A. M. Judy, of Davenport, Eugene Lewis, Esq., Revs. Mr. Coffin, of Buda, and M. J. Miller, of Geneseo, in answer to the question, "Why has Unitarianism not spread more rapidly?"; Explanation of the Post Office Mission Work by Mr. Judy, with remarks by Mrs. Fisher, Mrs. Miller, and Mrs. McNeal, of Moline; address by Chester Covell, State Missionary, on "The Liberal Prospect in Northern Illinois." Evening session: An essay by Prof. G. L. Leslie, of Sheffield, subject, "Brief Lessons from Different Religions"; Sermon by A. M. Judy, on "The Splendor of Manhood and Womanhood, attainable only through true Home Life and Right Conduct in Common Affairs."

The tone and spirit of the meeting were excellent, and it was decided to organize, with a view to similar meetings to be held quarterly, in the future. Eugene Lewis, of Moline, was made President, and G. L. Leslie, of Sheffield, Secretary. Also, a committee of three was constituted, to arrange times and places of meetings. The program of exercises for each meeting is left to be arranged by the minister of the society where the meeting is held. J. F.

Word comes to us of two new independent Liberal Christian churches that have recently been started, one in Kendallville, Ind., and one in St. Paul, Minn. In the latter city Rev. Dr. Smith has left the M. E. denomination and taken a large part of his charge with him. The Independent church in Battle Creek, Mich., is at present without a pastor. Rev. Theo. W. Haven has resigned, and gone to Germany for a time. Excellent reports come of the prosperity of Prof. Swing's and Dr. Thomas' churches in Chicago, and Rev. Oscar McCulloch's in Indianapolis. Dr. Townsend, at Jamestown, N. Y., has been much out of health during the winter; this has to some extent interfered with his work, which is otherwise prosperous.

Thirteen new subscriptions to the UNITARIAN come to us from a little village in Dakota where there is no Unitarian church, but where, with this kind of work continued, there will be one at no distant day.

A boy in one of our New England Sunday-schools has obtained eleven new subscribers for the UNITARIAN, thus putting a Unitarian periodical into eleven homes, and at the same time earning $4.40 for himself.

Ann Arbor, Mich.—Mr. and Mrs. Sunderland have been speaking alternately on Sunday evenings the past winter, and carrying on simultaneously three courses of lectures. Mrs. Sunderland has given a course of fourteen lectures on "The Books of the Bible." One of Mr. Sunderland's courses (seven lectures) has been on "Religious Problems," and the other (six lectures) on "Practical Themes for Students." Mr. Sunderland recently, by request, gave to a large congregation a sermon on "The Resurrection of Jesus," setting forth the Unitarian view of the subject, in answer to a lecture by Dr. Clark, of Toronto, delivered shortly before in the "Baldwin (Episcopal) Lecture Course," of the city.

Atlanta, Ga.—The Southern Conference of Unitarian and other Christian churches will meet in the Church of Our Father, Atlanta, Ga., on Wednesday and Thursday, April 11th and 12th. The opening sermon will be preached on Wednesday evening, by Rev. Rush R. Shippen, of Washington, D. C. All persons interested are cordially invited to attend.

Ayer, Mass.—The Unitarian Sunday-school, with permission of the authors, has reprinted two statements of belief, the first being "The Creed of the Hopedale Sunday-School," in rythmical form, by Rev. L. G. Wilson; the second being by Rev. C. F. Dole, of Jamaica Plain. The statements are pasted into the Service Book as a leaf, and given as a card to the children. The object is to educate our own people to a better knowledge of our faith.

Baltimore, Md.—Rev. Charles R. Weld in a recent sermon in the *Baltimore American* says: "There are wrongs here in our midst. It is wrong for one to know and another to be ignorant. Wrong that there should be waifs wandering about without a home, and gambling places beneath the very shadow of the City Hall, alluring young men to destruction. Wrong that there are churches for the rich, and that the very shame of it does not drive them out to bring in those from the lanes and highways. Wrong that there should be a different standard of virtue for men than that by which women are judged. It is wrong for men to subscribe to articles or teach doctrines they no longer themselves believe. Wrong to invite people into places where they are expected to say they believe what has been proved false. It is wrong that a boy who wanted to surprise his hard-working mother with a turkey on Christmas, and could not earn enough, though he tried hard, should be put into our jail for a whole year for stealing one; wrong thus to ruin a life, to cast a blot on this soul for this boyish error, while hundreds of men and women never pay their debts and live on in splendor and show. There are the wrongs of slander and lies that so often put the whole world between two persons meant to labor together, shoulder to shoulder, in working out the problems of God. Against these and all other wrongs that come within our knowledge let us have continued and burning indignation. Let us learn never to compromise, but, in the plainest language, brand treachery, dishonesty, and meanness, wherever they show themselves."

Boston and Vicinity.—One of the most interesting of the constantly new developments of earnest Christian effort, is, the number of little clubs and meetings started by young people and carried on in very quiet ways, for reaching with help and friendliness working girls and boys in the lower parts of the city. The writer himself knows of three or four such, not catalogued in any list of church institutions, —little meetings of a dozen or more, for whom some of our bright young people make a happy social evening every week, with games and reading, and in one case making scrap-books from old illustrated papers.

—At Arlington St. church, on the Sunday for making up the annual contribution for the American Unitarian Association, Mr. Herford read that letter, printed in the last number of the UNITARIAN, from an Indian lawyer in the Northwest provinces, and it interested and touched the people so much that the collection, with what has been sent in since, amounted to over $5,600.

—We are glad to hear that it is pretty well settled that Rev. H. N. Brown's church at Brookline is to be rebuilt. There has been a good deal of hesitation, some desiring to move the church nearer to the center of the population, some wishing it rebuilt where it is, and some not wishing anything except to go on quietly as in the past. But latterly the population around the present beautiful site has been increasing, and every pew is occupied, so that the question has narrowed itself, and progress has carried the day.

—The Wednesday noon services in King's Chapel continued untill Easter.

—We are glad to hear that Rev. James De Normandie is going to England, to be present at the Unitarian National Conference at Leeds in April.

—The March meeting of the Unitarian Club was specially interesting, it being devoted to the consideration of the uses of such clubs in modern religious life, and representatives being invited, and attending, from almost all the denominational social clubs in the city, Catholic, Episcopal, Congregational, Universalist, etc.

—The Unitarian Sunday-school Society has carried out very successfully its second year's courses of lecture-talks to S. S. teachers. Rev. Francis Tiffany concluded on March 15 his course of four "talks" on "Ethics." His lectures were all well attended. They have been profound in thought, rich in illustration, eloquent in style, and abounding in apt and practical suggestions. Mr. Tiffany believes that ethical instruction should never be divorced from religious teaching. He that loves anything better than he loves God, the Highest, does not love the lower thing aright. The idea of duty is to be bathed in the conception that each action, however small, is related to infinite forces, to the divine energy that works in and through all things.

—The appeal of the S. S. Society to the churches this year bears the pleasant title of "A Friendly Word," and is a clear statement of the position of the Society as the agent of the Unitarian churches.

—The Unitarian S. S. *Union* is holding its monthly meetings now for the fifth year. Its membership is larger than ever before, and the papers and discussions during the present season have been of exceptional interest and value.

—Rev. James Freeman Clarke has been preaching at his church a series of sermons on the Lord's Prayer.

—Rev. J. F. Dutton, of Concord, Mass., is

delivering a series of six lectures on Tuesday evenings at the Young Men's Christian Union Hall, on "Modern Prophets." The specific subjects are: "Goethe—The Prophet of Culture;" "Wordsworth—The Prophet of Nature;" "Byron—The Prophet of Despair;" "Carlyle—The Prophet of Reform;" "Emerson—The Prophet of Hope;" "Spencer—The Prophet of Evolution."

—On March 4th Dr. E. E. Hale preached a memorial sermon upon Thomas Starr King.

Charlestown, N. H.—Rev. Thos. D. Howard, pastor of the Unitarian church, has gone to Beaufort, S. C., for three months. His pulpit will be supplied by Rev. Francis Williams, of Roxbury, Mass.

Chelsea, Mass.—Mr. Alfred W. Martin, a recent graduate of Harvard, was ordained as minister of the Unitarian Church here on March 18th. The ordination sermon was preached by Rev. Samuel Longfellow. Mr. Martin began his regular work in Chelsea on March 4th. The society has been without a pastor since last May, when Rev. E. D. Towle, who was highly esteemed and beloved, was obliged to leave on account of ill-health. Much satisfaction is therefore felt at having secured so worthy a successor.

—The "Golden Festival," celebrating the fiftieth anniversary of the Society, was socially a great success. The society desires to celebrate its "Golden Wedding" by paying off a portion of the debt incurred in building the new church.

Chicago, Ill.—Rev. David Utter has a Religious Study Class at the Church of the Messiah on Sunday evenings, using Dr. Clarke's "Ten Great Religions." The Unity Club of the church is doing good work; at its last meeting the program was a musical one, consisting mainly of the works of American composers.

—Rev. J. L. Jones, of All Souls' Church, has been granted by his people a month's leave of absence for rest and physical re-invigoration. It is understood that he has gone to Cuba. His study classes have been carried on actively during the winter, together with not a little philanthropic work. A series of "Nickel Talks on Early Chicago" have been very popular. The church has established the past winter a free library and reading room.

—Mr. Gunsaulus, the new pastor of the Plymouth Congregationalist Church, is drawing immense audiences. He is as liberal as Mr. Beecher, and a very eloquent and winning speaker. The Sunday after Bronson Alcott's death, and Miss Alcott's, he paid a glowing tribute to each; claiming that all the causes worth fighting for and living for of our century had knocked at this man's door and received his blessing, that his influence upon American literature had been strong and salutary, and especially, that the new educational theories that are gaining ground at the present were first presented to the teachers of the country by Bronson Alcott.

—The St. Paul's Universalist Society has completed and dedicated the beautiful new church edifice which it has been erecting upon the site (Prairie Ave. near 30th street) where the Fourth Unitarian church formerly stood. The new building is an exceptionally handsome and complete church structure, and is located in the very heart of what has now come to be one of the best residence sections of the city. The spot is one of very sacred memories to the present writer, he having preached here two years in the old Fourth Church days, following Mr. Wendte, who preached here five or six years. We are glad the place is finally made secure to Liberal Christianity. St. Paul's Church is strong and out of debt, and under its new conditions may be expected to be more than ever a center of far reaching religious and humanitarian influence. The present pastor, Rev. J. Coleman Adams, has been settled with the church only since 1884, but is already one of the most honored and influential ministers of the city.

—An attendant at the Church of the Redeemer (Rev. Charles Conklin, pastor) writes, "Mr. Conklin is doing a great work here on the West Side. Would that more of our Liberal churches could experience such a Revival as we have had here! Why are liberals so much afraid of revival methods? Our experience proves that we may hold revival meetings as ligitimately and with as much profit as can our Methodist brethren."

Denver, Col.—A monthly *Unity Pulpit* has been started by the Rev. Thomas Van Ness. It is the pastor's intention to issue in this publication one sermon a month for missionary purposes. The first sermon is one on "The Unitarians."

—A series of three popular musical concerts has recently been given in the Unitarian church, by the Unity Chorus Choir, assisted by some of the best musical talent of the city.

—The Denver *World* has contracted to print the Sunday morning sermon of Mr. Van Ness every Monday evening regularly.

—The Denver pastor is on the look out for a good man to do missionary work in that growing city and in the State.

Gardner, Mass.—Rev. W. C. Litchfield is preaching a series of Sunday evening sermons on "Liberal Christian Doctrines" to excellent congregations.

Madison, Wis.—Rev. J. H. Crooker read a paper at a recent monthly meeting of the Madison Literary Club, on "John Wise," the once famous but now forgotten American, who better than any other deserves the title, "the grandfather of the American Revolution," so clearly and power-

fully did he give utterance to the fundamental principles of religious and political liberty, three quarters of a century before the Declaration of Independence.

Meadville, Pa.—Rev. Geo. Batchelor has been giving a series of lectures on "Religion and Ethics" before the students of the Theological school. The students speak in the highest terms of the lectures. One writes: "There was something so open, so clear, so rational in the lecturer's method and thought that all were interested from the first; and the interest deepened and intensified to the end. None of the students will forget these lectures; nor will any soon forget the profitable hours spent in conversation with Mr. Batchelor, or the warm hand-shaking at the close of the last lecture. Mr. Batchelor is certainly a *real teacher*."

Norwell, Mass.—An earnest church for worship and work we have here, with its Sunday Morning Service, its Sunday-school with classes for young and old, its Ladies Sewing Circle on Wednesday afternoons, its Union for Christian Work, its Guild of the Good Shepherd, its mid-week Bible Class, its Two-mile Mission, its Confirmation Class and its Pamphlet Mission.

Philadelphia.—On Sunday, March 18, Rev. Joseph May, of the First Church, preached a sermon commemorative of Rev. Dr. Joseph Priestley, the 155th anniversary of whose birth occurred on the 13th inst. This church originated in a suggestion of Dr. Priestley, during the interest awakened by a course of lectures by him, given in 1796, and its establishment was due to his encouragement of its earliest members to maintain services without a clerical pastor, which they actually did from 1796 to 1825. Dr. Priestley united with them as a member, but declined to accept the position of pastor, being already over sixty years of age, when in 1794 he emigrated to this country in consequence of the persecution and the hostility to which he was subject in England. The career of this celebrated scientist, theologian, commentator, historian and divine was sketched by Mr. May, and the fitness was suggested of placing in the church a memorial of its eminent founder, beside those of other early and recent members. As one of the earliest and ablest of the avowed Unitarians of the modern period—the precursor of Channing by half a century—and as one who became a martyr to his Unitarian beliefs and democratic sympathies, it would be eminently fitting that a memorial of him should exist in America, which became his chosen and much-appreciated home. The statue, erected in 1874, at Birmingham, on the one hundredth anniversary of his great discovery of oxygen, by way of tardy expiation of the outrages there inflicted on Priestley, is a very noble one. On the occasion of its inauguration, Mr. Huxley delivered an address, paying a high tribute to Priestley as a scientific discoverer, and as a man.

At the present time, a new biography o Priestley, with his correspondence, is about to be published by Prof. Bolten. This, also, however, may be expected to deal with its subject from the scientific point of view chiefly, while to Priestley himself his religious and theological labors were always of supreme interest, and deserve a no less honorable commemoration from those who are able to appreciate moral heroism and unassuming piety.

—The ministers and people of our Philadelphia churches, while acquiescing in the decision of the council to postpone for a year the next meeting of the National Conference, heartily welcome the prospect of its being held in 1889 in this city. In all respects, as to the meetings and the entertainment of delegates, the Conference can be most favorably provided for, and it is believed that its influence on the community will be far greater, if held at this centre, than at Saratoga. Former conventions here have been largely attended, and have been abundantly reported by the press, of which the Saratoga meetings so seriously failed.

Sacramento, Cal.—A correspondent writes: "We go on steadily and are now well into our second year. We have much cause for encouragement. It is perhaps too early to speak of our plans with much assurance, but we are beginning to counsel upon the subject of a church home by and by."

San Francisco and Oakland, Cal.—Rev. C. W. Wendte writes: We expect Rev. Oscar Clute to arrive to-morrow. Rev. J. Huxtable is here, and Rev. David Heap, of England, is on his way from Oregon—all to do missionary work on this coast.

—My society has bought a lot 150x100 feet; on a corner, central, and in a fine neighborhood,—cost $13,500. It will all be raised within a month. We have also several thousands towards the church.

San Francisco had a good annual meeting. $12,000 balance in treasury after all their bills for the new church, now building, are paid. They have also come into possession of a legacy of $35,000, for charitable and educational purposes.

We are introducing the Associated Charities into Oakland. San Francisco and Los Angeles have also taken the preliminary steps.

The Starr King Monument Fund has reached $8,000; $5,000 more are needed.

St. Louis, Mo.—The Church of the Messiah was crowded on Sunday afternoon, March 11, at the Service of Sacred Song when Gounod's (St. Cecilia) Mass was sung by the regular choir, with organ and piano accompaniment. The choir consisted of the usual quartette, and a chorus of sixteen

voices, selected from the congregation. For the last two winters they have devoted much time and labor to the study of the best musical compositions, and the public appreciation shown in the large congregations thus brought together is well deserved. Mr. Snyder gave a description of the "Mass" as celebrated in the Catholic Church. He spoke of the seeming incongruity of its introduction into the Unitarian service, and explained that Unitarians could join in any expression of the worshipful spirit without agreeing with the theology of those who created the instruments of that expression. With the exception of this occasional evensong, no second service has been held in the church this winter. Mr. Snyder preaches at the Mission Chapel on Sunday evenings.

Toledo, Ohio.—The *Toledo Blade* of March 6th publishes in full an admirable sermon by Rev. A. G. Jennings on "What Unitarians Believe."

—A Unitarian Convention was held here on March 20 and 21, under the auspices of the A. U. A. Secretary Reynolds, Rev. Geo. Batchelor, Rev. M. J. Savage and Rev. Charles G. Ames were the speakers.

Toronto, Ont.—The Theatre meetings mentioned in the last UNITARIAN will be deferred until next fall or winter.

—An old debt of some $2,850 has been a financial burden and source of discouragement to the church. On a recent Sunday Mr. Bowser, the minister here, went to Montreal and preached for Mr. Barnes, and at the close an appeal was made for assistance in paying this debt. The Montreal people responded very generously, and Mr. Bowser returned home with nearly half of the needed sum in his pocket.

Westford, Mass.—Rev. E. B. Maglathlin maintains services on Sunday afternoons once in two weeks at Forge Village, in a school house, the expenses being borne by Mr. Allan Cameron, a manufacturer in the village.

Washington, D.C.—Secretary Spaulding of the S. S. Society, recently preached at All Souls' church. In response to an appeal made by him to the congregation a contribution was made to the treasury of the S. S. Society. All our parishes should see to it that in addition to their annual gift to the A. U. A. this valuable denominational agency receives a yearly contribution. The good work it is doing and the ever widening opportunities before it of doing its work on a larger scale, entitle the Society to a generous support.

St. Paul, Minn.—A correspondent sends to the *Christian Register* some reminiscences of the early history of Unitarianism in St. Paul, which we quote:

"In June, 1852, Rev. George W. Woodward delivered the first Unitarian sermon in this city. He was from Galena, Ill., and well known there for his efficient labors in the cause of education. Six years afterwards, in December, 1858, a meeting was called for Unitarian services, and Rev. Frederick R. Newell conducted it. He had at one time been settled in the neighborhood of Boston, Mass. At that meeting there were thirty-four persons present; and so much interest was taken in the services that they were continued for nearly a year afterward, Mr. Newell being engaged in business during the week, and preaching his old sermons without remuneration. The audiences never exceeded forty persons, and usually were less than thirty; and sixteen persons contributed the little money that was needed for rent and care of room. On the 22d of June, 1859, Rev. James Freeman Clarke, of Boston, arrived in St. Paul; and on the next evening he lectured on the subject, 'The Answer of Liberal Christianity to the Question, What shall I do to be saved?' The lecture was delivered in a building on the river bank of Third street. It was three stories high on the street, but the abrupt slope of the bluff required the construction of two stories below the level of the street; and access to the large hall, which was in the first story below the sidewalk, was by steps from the street, and another lower flight in the building. This circumstance led Rev. Mr. Clarke to write that he delivered a discourse to the Unitarians of St. Paul in a cellar. On the 4th of August, 1861, Rev. Mr. Vickers, a graduate from Meadville, preached in St. Paul. May 28, 1865, Rev. Mr. Cutting, from Winona, delivered a sermon, which was followed by several from Rev. J. Angier, and two from Rev. William G. Scandlin, both gentlemen being from Boston. On July 13, an attempt was made at organizing the First Unitarian Society of St. Paul. A Universalist society having been organized a few weeks before the meetings of the Unitarians, and being largely attended, it was considered better to suspend the attempt to make a society at that time; and our services closed on the 24th of September. On the 19th of February, 1871, a meeting of Unitarians was held, and successful measures commenced that led to the organization of Unity Church; and from the 11th of February, 1872, the Unitarians have had a place of worship in this city. To one who has been in all the attempts to reach the point where we now are, the first meeting of the Minnesota Conference was a great event; and the 16th and 17th of November, last, become memorable days."

JOTTINGS.

In a sermon recently preached in the First Church of Boston by its minister, S. W. Brooke, he says, it is a notorious fact that there is far less chance for children brought up in a public reformatory than

for those brought up by a voluntary charitable society. The stigma of the reformatory is upon them; and, true to the old saying, "Give a dog a bad name and hang him," employers are shy of them. Secondly, the life of a large institution is not favorable to the best development of those under its care: for their habits are unavoidably too much regulated by impersonal rules and routine. Thirdly, the care they do get is not of the best kind. For, even supposing the officials to be chosen for their capacity for reforming children, it is only reasonable to say they cannot give to so large a number the same individual care and affection you desire for your children. Moreover, there is usually in such an institution one serious want, the softening, refining loving influence of good wise women.

Joseph Hofmann, the precocity of whose musical genius resembles Mozart's so much, has been found by the New York doctors to be overtasked and requiring rest. Mr. Angel, of Boston, who devotes himself to the humane treatment of children, was the first to call public attention to the subject. No doubt much brain disease is caused by the overstrain of early study. This youth seems to have inherited his delightful gift from father as well as mother—to rejoice in its exercise—and of course to promise a vast gratification to the world if he can only be spared to mature his strength before he becomes a public performer.

Does any one know any reason why mothers as much as fathers should not have legal rights in their children? Yet in all the states of the Union except four—Kansas, Iowa, New Jersey and Nebraska—the father is the sole legal owner of the children, the mother having no legal rights in them, unless the marriage has been broken up by death or divorce.

The Boston *Commonwealth* says: "A cable dispatch from London told how two sisters, 17 and 19 years of age, educated and comely, being able to get no more match boxes to make at a few pennies a day, tied themselves together and drowned themselves in the Thames. They left a letter in which were these appalling words: 'Knowing hunger is stronger than virtue, and if we live we must yield, we have decided to die.' It is said that there are in London 100,000 such girls who have decided not to die. In this same London 250,000 working women are running a race with hunger and death upon 25 cents a day."

Says the *Popular Science News*, "Alcohol is the most dreadful offspring which chemistry has bequeathed to us, and the day when the vinous fermentative process was understood and the still put into operation was the darkest and most rueful day in the history of mankind."

"It is true I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."—*The Emperor of China.*

A Persian pupil of the Abbé Sicord gave the following extraordinary answers:

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or to-morrow, a line that has no end."

"What is time?"

"A line that has two ends, a path which begins in the cradle and ends in the tomb."

"What is God?"

"The necessary Being, the Sum of eternity, the Merchant of nature, the Eye of Justice, the Watchmaker of the universe, the Soul of the world."

If we cannot find God in your house and mine; upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day-duty and the night musing; I do not think we should discern Him any more on the grass of Eden, or beneath the moonlight of Gethsemane.—*Martineau.*

A new reredos is being put into St. Paul's (London) at the expense of one hundred and twenty thousand dollars. A religious paper speaks of it as trying to put back the clock of history from the practical and useful to what is ceremonial and vain-glorious.

The charities of London last year amounted to $22,000,000. They were devoted chiefly to religious purposes, $5,000,000 being spent on foreign missions.

The United States Commissioner's Report on Education, just issued, gives three hundred and forty-six colleges; one hundred and seventy-five medical schools; one hundred and forty-three theological schools; one hundred and seventy-three public or private normal schools. Nebraska has the least illiteracy; one-third of the Georgians cannot write their own names. Adelbert College (Cleveland) seems to be taking steps backward, while almost every other college progresses, especially in elective studies. The contrasts among the colleges in every respect are wonderful; for example, Harvard College has over three hundred thousand volumes in its library, and over five millions of funds; Walla Walla College has two thousand volumes in its library and five thousand dollars debt.

The day is short,
The task is great:
It is not incumbent on thee to complete the work,
But thou must not therefore cease from it.
—*The Rabbins.*

ANNOUNCEMENTS.

The new year of THE UNITARIAN began with the January number. Renewals of subscription should be made without delay. Price from this time on, one dollar a year.

In enlarging THE UNITARIAN, and putting on a cover, we have been to a large expense, which we can meet only by our friends aiding us to keep up and extend our subscription list. Cannot each present subscriber send us a new one? And please send us names (one, twenty, fifty) of persons to whom we may send sample copies. THE UNITARIAN is now prepared to do more effective work for Unitarianism than ever before. And its price is still relatively as low as ever—low enough to enable it to go everywhere. Help us to send it everywhere!

Sample copies will be sent free to all applicants. Packages of the January Supplement (Prospectus) will be sent free to ministers, Post-office Mission secretaries, or other workers who wish to distribute them in their churches or otherwise use them to call attention to THE UNITARIAN.

PAMPHLETS BY MR. SUNDERLAND on the following subjects may be obtained by sending the price named to the office of THE UNITARIAN:

"Is Inquiry in Religion Safe?" Price 5 cents.

"The Doctrine of Conversion." Price 5 cents.

"The Higher Conception of God," and "True and False Liberalism,"—the two published together. Price 10 cents.

"Thomas Paine" Price 5 cents.

"Religious Insincerity." Price 5 cents.

"The Issue in the West." Price 5 cents.

"What Do Unitarians Believe?" One cent each, or 75 cents a hundred.

"Selections from the Standard Orthodox Creeds." One cent each, or 50 cents a hundred.

"Religious Study Classes," (by Mrs. Sunderland.) Price 10 cents.

WHAT IS THE BIBLE? BY J. T. SUNderland. Second Edition. Price, $1 00.

"We heartily commend this little volume as an admirable rationalistic account of the organized growth of the Bible, and the authorship, chronology and character of the books of which it is composed."—*Westminster Review.*

"It is undoubtedly the very best book on this side of the question that has ever been printed in this country."—*Chicago Times.*

"We know of no treatise in which information so large and various, upon a theme of superlative importance, is made accessible."—*New York Sun.*

"We have nothing but admiration for the spirit of this book."—*Unitarian Review.*

Mailed post paid on enclosing price to THE UNITARIAN, Ann Arbor, Mich., or to the American Unitarian Association, 25 Beacon St., Boston.

WHAT GOOD HAS LIBERAL CHRISTianity Done? The interesting and able article on this subject by President Livermore, published in THE UNITARIAN, has, by request, been issued as a *tract.* It is a most *effective missionary document.* 3 for 5 cents; $1 a hundred. Address, office of THE UNITARIAN.

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From a Gentleman in Ohio: "I wish I could send you some subscribers; your magazine is such a source of delight and comfort to me that I would like to share it with others. I offer the reading of it to my friends, who enjoy it. There is no estimating the value of your recent sermon on 'Religion as an Experience.' Indeed any number is worth the year's subscription."

From a Gentleman in Kentucky: "Inclosed I send $10.00, of which $5.00 is to pay the subscriptions of the five persons named below, the other $5.00 to be used in sending copies to students."

From a Missouri Subscriber: "I am well pleased with the change you have made in the UNITARIAN. Enclosed find $1.00 to pay for my copy for 1888.

From a Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Southern California: "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

From a well-known Author and Poet: "I feel assured that the new form of THE UNITARIAN will make it many new friends and widen its sphere of usefulness."

From a well-known Writer, and Principal of a Young Ladies Seminary: "I enjoy every number of the Unitarian; if you will send some back numbers I think I can get you some subscribers. Mr. Bixby's articles on "The Church and Modern Society" seem to me particularly able and valuable. The whole magazine is full of the truth as I know it, or as it has been revealed to my heart and conscience. I wish I were able to give a thousand dollars to send it far and wide."

From a Trustee of a Church in a far Western City: "Please send me 150 copies of the new January UNITARIAN (enlarged) to use for samples in our church."

From one of our Western Pastors: "Hail to your plan of enlargement and increase of circulation. I shall take 100 copies at least, at $1 a copy. Will send check and particulars in a few days."

From another Western Pastor: "I am glad you are going to enlarge THE UNITARIAN."

From the Principal of a State Normal School: "THE UNITARIAN is meat from beginning to end. Am glad I subscribed for it."

From another Western Pastor: "Yesterday at my church service I announced that THE UNITARIAN was to be enlarged and asked if some member of the congregation would not be good enough to give me a check for $7.50 so that we might get ten numbers of the magazine for missionary purposes. At the close a leading member gave me his check for the amount, which I send herewith. You have my heartiest wishes for your success."

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